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**BOYS**  
**AND THEIR MANAGEMENT IN SCHOOL**



# BOYS

AND

## THEIR MANAGEMENT IN SCHOOL

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## PREFACE

THE aim of this small volume is to offer some aid to junior masters in dealing with the problems of form management. I have throughout had the form-master specially in mind, but the suggestions I have given will, *mutatis mutandis*, apply to the case of any master who has charge of boys.

The more general chapters of the book may perhaps prove of interest to some readers who, without being schoolmasters, are yet called upon to deal with boys.



# CONTENTS

## PART I THE HUMAN BOY

CHAPTER	PAGE
I. BOYS BETWEEN THE AGES OF 8 AND 13 . . . . .	1
II. BOYS BETWEEN THE AGES OF 13 AND 16 . . . . .	7
III. BOYS BETWEEN THE AGES OF 16 AND 19 . . . . .	17

## PART II THE BOY IN SCHOOL

IV. PHYSICAL CONDITIONS . . . . .	22
V. THE AUTHORITY OF THE MASTER AND ITS SOURCE . . . . .	30
VI. THE ACQUISITION OF AUTHORITY—THE PRE- VENTION OF DISORDER . . . . .	34
VII. THE NEED OF A HIGH IDEAL . . . . .	42
VIII. THE NEED OF KEENNESS . . . . .	45
IX. THE NEED OF UNDERSTANDING BOYS . . . . .	50
X. THE EXERCISE OF AUTHORITY IN A JUNIOR FORM . . . . .	55

CHAPTER	PAGE
XI. THE EXERCISE OF AUTHORITY IN A MIDDLE FORM . . . . .	61
XII. THE EXERCISE OF AUTHORITY IN A SENIOR FORM . . . . .	70
XIII. SOME GENERAL PRINCIPLES OF PUNISHMENT	75
XIV. SOME FORMS OF PUNISHMENT . . . . .	85
XV. THE REFORMATION OF THE CULPRIT . . . . .	95
XVI. UNTRUTHFULNESS AND SWEARING . . . . .	101
XVII. ON SOME BLACK SHEEP . . . . .	108
XVIII. EPILOGUE. THE MASTER BY HIMSELF . . . . .	112
A SHELF OF BOOKS . . . . .	117

# BOYS

## AND THEIR MANAGEMENT IN SCHOOL

### *PART I. THE HUMAN BOY*

#### CHAPTER I

#### BOYS BETWEEN THE AGES OF 8 AND 13

A BOY'S life at school may be conveniently divided into three periods—from the age of 8 to the age of 13, from 13 to 16, and from 16 to 19. All such divisions suffer from the defect of introducing artificial breaks in what is a continuous process. Moreover, the development of individual boys is subject to such variation that the ages given can be regarded only as roughly indicating the time of life at which certain characteristics may be expected to appear. Still, so far as our present knowledge goes these periods seem, to some extent, to correspond to real stages of physical and mental growth in the normal boy.

*Growth.*—From 7 to 13 the average increase in

height and weight is less rapid than it afterwards becomes ; the statistics vary slightly, but all observers agree that the years 7 to 8, and 11 to 12 are times of marked retardation in growth.<sup>1</sup> On the other hand, the growth of the brain is more rapid than at any later age,<sup>2</sup> and any table of mortality will show that there is a large decrease in the number of deaths, from which one would infer an increased power of resisting disease.

*Activity.*—Boys at this age are full of life and activity. We all know how soon a form of ten-year-old boys gets tired of sitting still. The automatic movements of early childhood, licking things, clicking, twirling in the hands, and the like, are, to a large extent, replaced by movements called forth by what the boy sees or hears. If you mention something known to the boy, he at once tries to tell you all about it. If he sees another boy climb a tree, he wants to climb it too. As soon as an idea enters his mind he instinctively begins, unless prevented, to carry it out into action.

This impulsiveness leads the typical boy to be up to all sorts of mischief, and provided his heart is right it is well that it should be so. "He

<sup>1</sup> See Dukes : "Health in School," p. 90. See also Warner : "Study of Children," p. 32 ; and Stanley Hall : "Adolescence," I, pp. 7, 66.

<sup>2</sup> Stanley Hall, *ibid.*, p. 106.

is not depraved, but only in a savage or half-animal stage. Something is amiss with the lad of 10 who is very good, studious, industrious, thoughtful, altruistic, quiet, polite, . . . who turns away from stories that reek with gore, refuses all low associates, and speaks standard English.”<sup>1</sup>

*Productive power.*—For the same reason, this period is one of great productive power. Especially is this true of the years from 8 to 11 or 12. The boy loves, for instance, to draw anything that comes into his head—people, horses, battles, any scenes he has heard described. His pleasure, however, is derived from the process of drawing, not from his interest in the finished picture, which is often cast aside. At about the age of 11 he grows critical; he sees that his efforts do not adequately represent his thought, and his delight in drawing declines.<sup>2</sup> The same love of production may be seen in the boy’s manual work, where this is allowed to follow his natural bent. Most boys at this age are fond of telling or writing original stories, and some construct elaborate fictions connected with the places in which they live.

*Imagination.*—All this points to the strength

<sup>1</sup> Stanley Hall: “Adolescence,” II, p. 453.

<sup>2</sup> See for examples McMillan: “Education through the Imagination,” chapter vi; and “Paidologist,” November, 1904.

#### 4 BOYS AND THEIR MANAGEMENT IN SCHOOL

during these years of the constructive imagination. The boy combines the images given him by his experience in new ways; he may draw a man's face and a cat's body, or he invents a new species of giant. At 7 or 8 he will do this freely, with little reference to the possibilities of actual existence; this is the age of fairy stories and of all kinds of wonders. But by the time he is 11 or 12 his creations are less fanciful; he will be more inclined to draw real objects and to read or write of adventures which might possibly be true. The power of drawing imaginative inferences from facts increases rapidly between 9 and 12.<sup>1</sup>

*Senses.*—The reason of this change is the boy's growing appreciation of the world of sense. At 8 his powers of observation are small; show him a picture, and though he will be quick to pick out the details which strike his fancy he will fail to see a curious number of salient points. At 12 or 13 the case is different; his senses themselves are more accurate,<sup>2</sup> his power of combining impressions greater, and his interest in the actual things he sees or touches much more vivid; his manifold experiments and other experiences have so far systematized his knowledge of the external

<sup>1</sup> Barnes: "Studies in Historical Method," p. 69.

<sup>2</sup> For instance, normal vision is attained only at 10 or 11. Visual defects are very common at 7, and have largely decreased by 12 or 13.



world that the casual curiosity of childhood has grown into the desire for definite information about the things of sense ; he no longer asks, Why does not the wasp sting the window-pane? but, How long is a torpedo boat? or, How does winding up the clock make it go? He knows enough of the ordinary processes he meets with to make him able to distinguish anything unusual, and in this he is keenly interested. Animals, the stars, or machinery, attract his earnest, and in some cases prolonged, attention.

*Reason.*—He is not, however, yet able to press below the surface of things ; his reasoning is still largely from particular to particular, with few abstract concepts. His ideas of many things are still confused ; he is often misled by superficial resemblances or some similarity of name. He is still in the stage of accumulating varied experience, and has not reached that of coherent thought.

*Social relations.*—In the same way the boy's social world is chiefly made up of individual persons. He imitates his elder brother or other boys whom he admires, especially their ways of speaking, their gestures, dress, and other outward characteristics. The commands of his parents or masters are normally received as of unquestionable authority, though they often be disobeyed. Hence his conduct is guided by the influence of

individuals, not by general principles of action. "Mr. So-and-so says we are not to talk" is a sufficient reason for knowing we ought not to do so, though we may very likely forget to obey.

To say that boys of this age are selfish is a misuse of terms. They are indeed absorbed in their own interests, and are hardly able to think of others as having equal rights with themselves; such a point of view is only gradually acquired. They are easily influenced by the circumstances of the moment, may be quixotically generous and then grossly unjust without any sense of incongruity. But the typical boy finds pleasure in doing things for others, and will often take immense pains to teach or amuse a baby brother or sister, or a dog or cat. He has also a large fund of reverence for an elder to whom he can look up as beyond comparison wiser, stronger, and better than himself.

## CHAPTER II

### BOYS BETWEEN THE AGES OF 13 AND 16

THE outstanding characteristics of the period between the twelfth or thirteenth and about the sixteenth year are a rapid growth in mind and body, and a corresponding imperfection of control over the impulses and muscles.

*Rapid growth.*—In the case of boys the physical development is remarkable. The very large number of measurements undertaken by a committee of the British Association showed an average annual increase in height between the ages of 10 and 13 of 1·69 in., between 13 and 16 of 4·47 in. In weight the average annual increase between the ages of 10 and 13 was 5 lb., between 13 and 17, 12·1 lb. After the ages mentioned the average increase rapidly declined.<sup>1</sup> The increase in physical strength keeps pace with the increase in weight; at 12 the ratio: weight divided by strength, is given as 1·98;

<sup>1</sup> See the report of the Anthropometric Committee in reports of British Association for 1883, p. 290 *seq.*

at 15 it is 1'17.<sup>1</sup> Agility and the power of resisting fatigue also show a marked improvement,<sup>2</sup> and the various senses become more acute, especially those of seeing and hearing.

As a result the boy is filled with a delight in the exercise of his bodily powers : he revels in strong sensations from the outer world, loud noises, brilliant colours, and vivid impressions of any kind. We all know the high spirits and superabundant energy of the healthy boy of 14, though his joy in living is apt to alternate with times of physical depression.

*Mental development.*—There is a corresponding growth in the powers of the mind. With adolescence the memory is strengthened—notably in the case of girls. Statistics indicate that the memories for different classes of concepts attain their greatest strength at different ages. Adolescence is the golden age for memories of objects, actions, and sensations ; while all the tables show a marked development in all types of memory between the ages of 12 and 15 for boys, and 11 and 13 for girls.<sup>3</sup> Again, the imagination grows more powerful, though it is engaged rather with the actual world of sense than with the

<sup>1</sup> The ratio varies somewhat for different years, *ibid.* p. 295.

<sup>2</sup> See the statistics in Stanley Hall: "Adolescence," I, pp. 133, 150.

<sup>3</sup> See Stanley Hall: "Adolescence," II, p. 488 *seq.* ; Colegrove : "Memory," Holt, 1900.

distant fairyland of younger children and some of riper years. Henty and Jules Verne take the place of Andersen or Grimm. Or it may take a wider range and dwell on some hypothesis in science or some gorgeous castle in Spain. With the growth of the imagination comes the power of drawing inferences which seems first to appear in any strength about the thirteenth year. The boy is no longer content with vague general reasons, but seeks for definite causes. He begins to reason more correctly in science or mathematics, and to exercise his judgment in history or literature.<sup>1</sup>

*Personality.*—The same rapid development marks the boy's inner life. The age of puberty is the most fruitful time for the development of personality. We instinctively feel that the boy has become a person who demands to be treated with respect, as one having a definite place in the world, with definite rights and duties. He begins consciously to compare himself with others, and though the result is in some cases a feeling of inferiority, it is more often an increase in self-confidence and a desire to show in some way that he

<sup>1</sup> Mrs. Barnes collected answers from children of all ages to the following question: If you found on a desert island an old house of logs, part of a boat with broken arrows in it, what would these tell you? The number of legitimate and imaginative inferences rose markedly at 12 for boys and 13 for girls.—Barnes: "Studies in Historical Method," p. 64 *seq.* Isbister, 1897.

is better than his neighbours. This may lead merely to some tricks of manner, or speech, or dress, or, in deeper natures, to some act of daring, some attempt to do what his companions have not done, and to succeed where they have failed. Most boys have felt the impulse that made Tom Brown and East carve their initials on the hands of the school clock. The spirit of emulation becomes potent in work and play, and is often the strongest stimulus to action. Or the boy's ambition may refuse to be limited to his new surroundings ; he may think of himself as hereafter performing some great work and achieving a famous name. In other cases his ideal will be usefulness rather than honour ; we have most of us known boys who, like Anselm, " before they were 15 began to consider how best they might shape their lives according to God." Sometimes no definite ideal is reached, and the boy is stirred only by occasional longings for a vague goodness or greatness which he is unable definitely to conceive.

These thoughts he will keep a secret perhaps from all about him, or at any rate from all but his nearest friend. They minister to his sense of separateness from other people, for in them he has a possession which others cannot share. For the same reason his sense of ownership becomes more pronounced ; he grows more eager to acquire and more prone to hoard. It is an almost universal

characteristic of boys at this age to make collections of eggs, or stamps, or postcards, often for the simple joy of ownership. In these and other ways the boy emphasizes his own individuality, but he may go further and be filled with a spirit of hostility to those about him. He will be always ready for a fight, easily roused to wrath, though often not less easily appeased. Or he may be seized with the longing to free himself from the bonds of civilized life, and thirst for a state of society in which there should be none of the irksome restraints of stated hours, and Sunday clothes, and codes of manners. In school there is not infrequently a tendency to revolt against all forms of discipline.<sup>1</sup>

*Interest in things.*—But in proportion as the boy's own individuality develops, his correlative experience of the world around him grows in breadth and depth. The things he sees arouse, not the vague curiosity of earlier years, but a desire to really know: it is a great time for trying experiments; bicycles or watches are taken to pieces, any new toy or trick is eagerly tried. Some boys rather show their interest in nature by

<sup>1</sup> In an interesting return made for the Russian Government as to the pupils in the military gymnasium whose anomalies of character made their education difficult, it is stated that for the ages of 13, 14, 15, there were about three-and-a-half times as many of these pupils as for any other age.—Stanley Hall: "Adolescence," I, p. 326.

long country walks, or by their observation of birds or stars. In some cases they are suddenly conscious of the beauty of what they see. Banks, the botanist, was idle till 14, but was one day struck with the beauty of the flowers, and was thenceforth devoted to their study. An appreciation of the beautiful in art is similarly not uncommon.

*Intellectual interests.*—Further, his intellectual interests take a wider range. Some boys become great readers of all kinds of books, many read the newspapers and develop views on politics; nearly all absorb with avidity accounts of discoveries or adventures. Under favourable conditions there may spring up an enthusiasm for some serious study, such as a branch of science, or some period of history.

*Friendships.*—Still more do most boys thirst for the experience that comes from fellowship with their kind. In spite of their occasional self-sufficiency, boys at this age are very dependent upon others. This is the age at which devoted friendships are often formed, or the boy may delight to be with some one older than himself for whom he feels a boundless admiration. Such close relationships are the manifestations of the fundamental instinct of love, which first shows its strength in adolescents.

Or again, there is the growth of the general



sense of solidarity. The boy begins to realize his membership of his form or school, and his relation to the other members. To his schoolfellows he may grumble and abuse their common masters, but woe to boys outside who should say anything against them. The traditions of the school he regards as binding, and regulates his behaviour by them rather than by the wishes of any master or superior. In his games he comes to play more for his side and to care more strongly for success.

*Religion.*—The years between 12 and 15 also often witness a deepening of the boy's religious experiences. He feels the need of the presence of God, and of His help in the storms of life. He begins to realize more vividly the gulf between things as they are and things as they ought to be. His sense of sin may be at times profound and lead to great depression of mind. The statistics of conversions are not altogether satisfactory, but at least they show that a large number of men and women attribute their first serious thoughts on religion to these years, and date from them a change in their whole spiritual life. That religion at this stage should be usually emotional and subject to variation is only to be expected, but it is often profoundly real. There are many boys outwardly careless, and even irreligious, who would prove, if we knew their hearts, to be at times deeply stirred by religious motives.

*Energy in action.*—Finally the energy developed at adolescence necessarily seeks a vent in action. More than at a later age, any vivid impression tends at once to produce a corresponding movement. The boy sees a trick performed and is fain to perform it himself; he examines a steam engine and then wants to make a model; he hears of any feat of strength or daring and attempts the like himself. He does not stop to think of consequences. No sooner said than done is the adage of the schoolboy. Any attempt to close this natural outlet is apt to prove disastrous; it will encourage discontented brooding or else recourse to secret acts of sin or violence. Hence the great importance at this age of physical exercise, and particularly of games. Not only do these provide a valuable training in the discipline of the body and the temper, but they act as a strong antidote to any tendency to secret sins.

*Drawbacks of this rapid growth.*—That all this physical, moral, and intellectual development should often involve much waste of energy, and fierce inner conflict, must be regarded as inevitable.

In body, the boy not infrequently grows tall and lanky, and may for a time be awkward or ungainly in his movements. In any case muscular accuracy does not increase in the same ratio as his strength; this may be seen from the performances

of many boys, both in games and in their writing or their drawing.

Again, although, as has been said, a boy's vigour as a rule keeps pace with his increase in size, this is not always the case. Some boys outgrow their strength, and the result is often a temporary weakening of their mental as well as of their physical powers. Such boys are specially liable to suffer from over-exertion of any kind.

Similarly, in a boy's mental life this is often a period of faulty co-ordination, prolific in blunders, ill-digested impressions, and strange lapses of memory. But this only means that the boy has absorbed more fresh experience than he is able thoroughly to assimilate, and that he needs time to reduce his growing mind to order.

More important still are the signs of inner conflict characteristic of the age. These years are apt to be a time of storm and stress, of violent fluctuations in thought and feelings. Often periods of great energy and activity are followed by intervals of lassitude and depression; keen interest alternates with listlessness, sound judgment with stupidity, right conduct with childish folly. Moreover, the boy's nerves are apt to be overwrought, with the result that he is liable to fits of terror, in which the fear of some disgrace or pain takes sole possession of his mind. At this age the most upright boy may tell a lie, being as it were beside

himself with fright. Or the strain may show itself in an air of hopelessness and weariness of life. The statistics of crime and suicide show that the years between 13 and 16 are the period during which juvenile criminality is most frequent.

*Boys and knights.*—Alike in his strength and in his weakness, the boy of 15 bears no remote resemblance to the knights of the age of chivalry. He has the same delight in physical strength and activity ; the same admiration for courage and love of adventure ; the same loyalty to his order and contempt for those outside it ; the same reverence for externals ; the same generosity mingled with selfishness ; the same devotion to a code of honour to which all kinds of casuistical exceptions can be made ; and, above all, the same capacity for hero-worship and for growth in moral insight : so that the boy who never bullied one smaller or turned his back upon one bigger than himself is not unfit to be the compeer of du Guesclin or Walter Manny.

## CHAPTER III

### BOYS BETWEEN THE AGES OF 16 AND 19

**A**FTER the period of rapid growth, both physical and mental, between roughly the ages of 13 and 16, comes a time of comparative repose.

*Increase in strength.*—The rate of increase in height and weight is markedly less, especially after 17;<sup>1</sup> but between the ages of 16 and 18 there is a marked access of strength,<sup>2</sup> as any one who has had experience of school teams will testify, and as all athletic records show.

Bodily movement is now more purposive. A boy of 17 does not kick a football for the sake of kicking it, but for the pleasure of kicking it well. At the time he may have fits of wild activity, simply as an outlet for his physical energy, but these grow rarer with the advance of time.

<sup>1</sup> See the statistics quoted p. 7.

<sup>2</sup> Stanley Hall: "Adolescence," I, pp. 133, 137.

*Greater mental balance.*—In the same way the seventeenth year generally marks the beginning of more regular habits of mind. There may still be outbursts of irresponsibility — witness some scenes of undergraduate life — but on the whole conduct will be guided by an increasingly coherent system of motives. The supposed fact that this year is the one best remembered by men in after life<sup>1</sup> is a sign of its importance as the first beginning of manhood.

In this age violent fluctuations of thought and feeling become less frequent, though when they occur they are often very pronounced, and may last for a considerable time. The statistics of crime show a marked diminution in the total number of offences, but a rise in the number of acts of violence against persons. In school, cases of disorder grow less frequent; but a really unruly boy of 17 is difficult to quell.

The boy's bearing shows greater dignity and self-possession. He generally gives the impression of knowing what he is about; he has consciously adopted certain principles of conduct, and in most cases will continue to follow them for the remainder of his life. If he is at all a thoughtful boy he will take an interest in arrang-

<sup>1</sup> Stanley Hall, *ibid.*, II, p. 494.

ing the details of his daily life, and will train himself in definite habits, with some conscious aim. Some boys spend a good deal of time in private thought.

*Memory and imagination.*—The growing coherence of the mental life is marked by a change in the character of the memory; the verbal memory, and, in general, the power of recollecting isolated particulars, tends to decline, but the memory for logical relations and for personal experiences grows in strength. Again, the imagination is now concerned with definite realities; the boy occupies himself with plans for his own future, or with theories in theology or science, and less with the fanciful imaginings of earlier years. Many boys lose their taste for narratives of impossible adventure, and incline to books which deal with facts.

*Desire for knowledge.*—In boys who are not obliged to devote themselves to earning their own livelihood there is often developed a strong desire for knowledge and self-improvement. From 17 onwards is a great age for reading. Many boys awake to the pleasures of the intellect, and revel in some form of literature or science. Philosophical and theological questions often begin to exercise an attraction. Debating societies are frequented, or essays on some difficult problem

written. If a boy is not speculatively inclined he may very likely take a keen interest in politics or social ethics.

*Relations with society.*—His social relations also undergo a change. His friendships are now based upon a community of aims and interests rather than on the more superficial qualities. He comes to admire strength of character or ability as well as physical prowess. He is less inclined to take any individual as his guide, but realizes more fully his membership of the community. Hence his appreciation of the rights of others who share this membership increases, and he is inclined deliberately to adopt the standards of the society to which he belongs. He is generally more careful to conform to these standards in points of behaviour or dress. He is usually very conservative, and dislikes radical changes. But, on the other hand, he feels his responsibility to the school of which he is now an important member. He will, under favourable circumstances, be anxious to help in organization and government, and where he sees the need of alteration and improvement he will show himself in the light of a reformer.

Is it fanciful to think of him at his best as sharing some of the characteristics of the Elizabethan age? In one point, at any rate, the com-



parison will hold, viz. the possession by the typical seaman of the sixteenth and the typical schoolboy of the twentieth century of a sense of the value and interest of life and of its untold possibilities.

## PART II. THE BOY IN SCHOOL

### CHAPTER IV

#### PHYSICAL CONDITIONS

**I**NATTENTION to the elementary laws of physiology is a fruitful source of wasted effort and unnecessary friction. Where there are so many things to think of, ventilation and temperature may easily be forgotten. Yet it is not unlikely that the form is dull and your broadest jokes fall flat simply because some villain has shut the ventilators, or some nefarious colleague has failed to have the windows opened at the end of the preceding lesson.

*Ventilation.*—In cold weather the problem of combining a reasonable supply of fresh air with an absence of draughts and a temperature of about 50° Fahrenheit is in many form-rooms by no means easy of solution, but it is worthy of the master's serious attention. If it is really impossible to keep the ventilators open wide enough to keep the room from getting close, a pause should be made in the course of the lesson, the windows opened, and the boys put through a few extension

motions to keep them from catching cold. The extreme importance of thoroughly changing the air between each lesson cannot be emphasized too strongly.

*Intervals.*—Intervals between the lessons are not however necessary only in order to air the rooms. They are needful also to enable the boys themselves to get fresh air and exercise. Think how you feel after a three-quarters of an hour sermon, and you will understand how irksome it must be for a boy to sit upon a form for an hour at a time, and how badly he will need the opportunity of stretching his limbs, expanding his lungs, and restoring his circulation. Boys should never be allowed to stay in the room during the interval crowding round the fire or sitting on the pipes: make them go and play at something, even if it is only for two minutes. If however it is unhappily impossible to clear the room, you must perforce have recourse to open windows and extension motions.

*Change of posture.*—In the case of small boys, intervals between the lessons do not provide sufficient opportunity for movement. A junior form should never be kept long without some change of posture. Every half-hour, at any rate, the boys should be made to stand up or move about. The system of standing up and taking places has been discredited in some quarters, but if properly worked it affords a welcome change and tends

at the same time to make the form smart and lively. With older boys changes may be less frequent, but they are not less needed. A few minutes spent in breathing or other simple exercises will often prove a saving of time in the end, and the regular practice of such exercises will be found to have an appreciable effect in increasing the alertness of the form.<sup>1</sup>

*Sitting posture.*—But, after all, there must be a great deal of sitting at the desks, and it is of importance that the boys should habitually sit in the attitude most conducive to mental and physical efficiency. In the first place this attitude will not be one of unnecessary constraint. It has been said that an inspector, looking in at the windows of a form-room, could tell from the attitude of the boys what kind of work was being done. This is perfectly true so long as it is not implied that the sign of good work is for the boys to be sitting erect, with folded arms, feet together, and eyes front. The whole idea that boys should be made to sit in unnatural positions in school is a mistake. What we want to avoid is physical fatigue. If you are going to have a serious talk to your friend, you settle him in your easy chair,

<sup>1</sup> A number of sound remarks and useful suggestions on this point will be found in the "Report on the Model Course of Physical Exercises," Cd. 2032. Eyre & Spottiswoode, 1904. Price 6d.

not on a form without a back, and in the same way you should encourage your boys, when they have to listen, to sit in a comfortable attitude, leaning back. Folding arms in front is particularly objectionable, as it inevitably tends to contract the chest. Of course, there must be no lolling—that is neither physically desirable nor consonant with the dignity of the form; but a posture can be unconstrained without any tendency to slackness.

*Stooping.*—Against the evil habit of stooping we must be carefully on our guard. Stooping may be due to temporary weakness or to fatigue, but it is generally the result simply of habitually sitting and standing with a rounded back. If the boy's back is really weak, special measures may have to be concerted with the parents or the doctor; in ordinary cases it is the business of the master to see that the boy when sitting in school never stoops over his book, or lolls on the desk, and that he leans back whenever he can conveniently do so. The form should be encouraged to take a pride in holding up their heads; if stooping is unfashionable it will tend to die out.

*Desks.*—Nothing, on the other hand, is more likely to lead to stooping than a faulty type of desk. There are a number of excellently designed desks on the market, giving support where

it is needed, viz. in the middle of the back ; but in some schools the old types of backless desks still linger. In such cases the only thing to do is to give each boy a desk behind him to lean against.

The desk should be so arranged that the light comes from the left-hand side as the boys sit ; even if this is not possible, no boy should be allowed to sit facing the light.

*Physical defects.*—To deal even cursorily with points so obvious as the above may appear a waste of time, but not a single point has been mentioned which has not been disregarded by some master within my own experience. But the chief value of anything that can be said upon the subject is that it may serve to call attention to the importance of keeping the physical condition of the boys constantly in mind. A master should train himself instinctively to note any signs of flagging and any bodily defects, such as imperfect eyesight or hearing. Some masters are so deficient in the power of noting details of this kind that they regard their form as stupid or lazy when it is really only in want of fresh air, or fail to notice that Brown minor, sitting on the back row, cannot see a word of what is written on the board, in spite of the cheerful look on his genial face, or that Smith's apparently silly answers are due to his inability to hear the question.

*Eyesight.*—The question of eyesight is one of

great importance. In the case of boys with normal sight it is only necessary to take care that whenever they read they should have a sufficiency of light, coming if possible from their left, and that no boy ever brings his face to within ten inches of his book. But unfortunately there are in every school a number of cases of short or defective sight, and every master should find out whether there are any such among the boys he has to teach, both in order that he may make the short-sighted sit where they need not strain their eyes when looking at the board, and that he may, in case of need, induce the boy to obtain proper surgical advice. Parents are often curiously ignorant of even grave defects in their children's vision, and it is much to be desired that a systematic testing of eyesight should be the rule in every school.

*Hearing.*—Of equal moment is the question of deafness. Boys are often unwilling to confess that they cannot hear, perhaps from an apprehension of seeming inattentive. Hence it is not always easy to find out whether their hearing is really defective. All doubtful cases should be carefully tested.

*Individual observation.*—But besides defective eyesight or hearing there are many other ailments which may or may not be serious in themselves, but which are quite enough to interfere with the

boy's work. In the case of any boy whose work appears unaccountably unsatisfactory, a master should always try to discover whether there is not some physical reason for his apparent slackness. We have most of us known instances in which the neglect of this obvious precaution has led to gross injustice, and even to the injury of the boys' health. On the other hand, a master will find it a great help in the treatment of individual boys to have a regular system of physical examination of all boys entering his form. A record of the observations will be kept, and additions or corrections made from time to time. The following form is suggested as a convenient one.<sup>1</sup>

Name .....

Date of Birth.....

Form and Place .....

General Physical Condition :—

    Height .....

    Weight .....

    Development .....

    Colour .....

    General Appearance .....

Bodily Organs :—

    Head .....

    Face .....

    Eyes .....

    Ears .....

<sup>1</sup> Adapted from Warner's "Study of Children."



**Movements :—****Carriage of Body and Head .....****Expression of Face.....****Response to Stimulus.....****Involuntary Movements.....****Signs of Nervousness.....**

The comparison of a boy's physical and intellectual records is often extremely interesting as well as practically useful, and the whole field is one in which a careful observer can do valuable work. This is particularly the case with the critical years between 12 and 15, when the interaction of body and mind is sometimes of paramount importance.

## CHAPTER V

### THE AUTHORITY OF THE MASTER AND ITS SOURCE

**Y**OU find yourself face to face with your form ; you desire to be their guide, philosopher, and friend ; your ambition will be not merely to instruct, but to educate in the truest and widest sense ; you hope that in future years some man will recall the hours spent with you as a time fruitful of good. Nor, if you are successful in your work, need your hopes be disappointed. But you must needs remember that the first condition of success is the possession of the power to influence the boys before you, to direct their conduct as you consider best, to make them in some things submit their wills to yours.

*The master represents the school.*—This authority, so needful to your work, is yours in the first place in virtue of your office. You are the representative of the school, and the wielder in your sphere of its authority. This constitutes the strength of your position, though it may seem to circumscribe your powers. As an individual

only too conscious of his fallibility you might have some hesitation in imposing your own will upon the form, but as the representative of authority of the school you are not only entitled, but absolutely bound, to do so. A master who tolerates disorder or disobedience of any kind in his form is disloyal to his office and its trust. It may take him a long time to secure the habitual prompt obedience he desires, but his efforts to secure it must be strenuous and unceasing.

Again, it is this representative character of your authority which prevents your action in maintaining discipline from being misconstrued. The average boy is quite aware that it is your business to make him obey your orders even, if you have to resort to unpleasant methods of compulsion; and he will bear you no ill-will, but rather the reverse. In return you cannot be too careful to treat all breaches of order as offences against the school, and not as implying personal disrespect. We all know that a boy may be both a good fellow and a gentleman and yet be capable of holding up a gross caricature of our noble features to the gaze of an admiring form. Nevertheless, some masters whom one meets have a tendency to regard all such misdemeanours as insults to themselves; they tell their boys that they expect them to behave like gentlemen, and talk of their own professional reputation. It is only by habitually

thinking, not of himself, but of the school, that a master can avoid that fatal feeling of irritation which savours more of offended personal dignity than of righteous wrath at an act of disobedience to the school. The same prescription may be recommended to those masters who have any tendency to a pompous, autocratic manner by no means unknown in our class-rooms, but intensely irritating to all right-minded boys.

*Importance of personal force.*—Is the master, then, it may be asked, to sink his personality and degenerate into a cross between a policeman and magistrate in his efforts to enforce obedience to a system of external rules? Nothing could be more hopeless than such a course. A master can do effective work only if he brings the full force of his personality to bear upon the boys. The mechanical enforcement of stated rules is of little value. “I never knew a juster master or one who was more hated,” said a great head master of a man who administered his form upon such lines.

And if all your force of character is called into play in the proper enforcement of school discipline, how much more will it be needed when you have to deal with moral questions? A lie is not merely an offence against the school; it is a sin, and must be treated as such. Your right to intervene and rebuke or punish the boy who tells the lie is derived from the fact, not that you represent the

authority of the school, but that you are older, wiser, morally more developed than the boy; you are the representative of the moral order of the world.

Of this aspect of a master's work it will be necessary to speak separately; in the next few chapters we shall consider simply questions of form discipline.

## CHAPTER VI

### THE ACQUISITION OF AUTHORITY THE PREVENTION OF DISORDER

THE first condition of successful work is, as we have seen, for the master to establish his authority over his form, but in the case of many men when they begin to teach this preliminary step is by no means free from difficulty. You go into your form-room with the best intention in the world, but find to your disgust that the boys become increasingly disorderly, and that satisfactory work grows correspondingly impossible. What is to be done?

*Authority must rest on fear.*—In the beginning you must base your authority on fear. There is no getting over the fact that a new master will, as a rule, be promptly obeyed only if he inspires a wholesome dread of what he will do in cases of disobedience.

Now if you are a born disciplinarian, your unfeigned anger at any disobedience will be in most cases sufficient, and this chapter is not for you.

But if you find a real difficulty in keeping order, the following suggestions may prove of use.

*The beginning of a lesson.*—Suppose that at the beginning of a lesson, when you enter the room, the boys do not stop talking, or that they are not sitting quietly in their places. There is, perhaps, a studied inattention to your presence on the part of some or all the boys.

In such a case the first thing you need is courage; do not let the boys think that you are afraid. Do not come into the room with your eyes cast down, but look the form in the face. Great is the influence of a steady eye. We have all of us known some quiet, strong-nerved man whose gaze had a strange power over untamed animals, and you want to gain the same kind of influence over untamed boys. Then, do not be in a hurry to begin. The boys may see that you have your wits about you, and the disturbing sense of possible eventualities may make them stop their talking and disorder. If the noise persists, do something to attract the attention of the form. Probably a distinct command will be enough. Their attention once gained, it may be possible to begin the work, or it may be necessary to quietly intimate that the next boy who talks or turns round will get 100 lines, or be given a detention, according to the system of the school. Only, do not begin with loud calls to order, and a

general display of ill-directed energy. Nor is it good to adopt a vaguely threatening tone, or indulge in worthless exclamations, such as "I cannot have that talking," or "Stop that turning round," and the like.

Having definitely stated what the results of the next breach of order will be, you must be ready to make good your words. Keep your eyes open, and your mind prepared to pounce upon the first offender. As soon as you are reasonably sure that a boy has spoken a single word, you will give him the detention he has earned. You will do it as a matter of course, without any unnecessary explanation. At the same time it is essential to keep cool, and to act only when you are fairly certain of your ground if you are to avoid acts of gross injustice.

One difficulty often is that a boy will go a very little way on the road to disobedience. Suppose, for instance, that the form has had a fit of coughing and has been warned against it. Perhaps a boy who has really got a cold ventures to clear his throat. The question is, Was there any intention to annoy? It is sometimes hard to say, and the inexperienced master is easily misled. Speaking generally, one would say that it is the boy's business to avoid all appearance of wrong-doing, and that the fear of being involuntarily unjust must not prevent you from treating a probable act of defiance as it deserves.



*Interruptions.*—But suppose the initial difficulties have been overcome or have not arisen; your lesson has begun, but is subject to interruption by some individual boys. If a boy has clearly made up his mind to be a nuisance, beware of dallying with him. In serious cases send him out of the room and report him to the Head, or visit him with the severest punishment in your power. Any sign of real insolence should, of course, be dealt with in this manner. In less serious cases a quiet word of warning may be given, but beware of a policy of pin-pricks; never warn more than once, and when you strike, strike hard. The not uncommon form of annoyance which consists of asking needless or ill-timed questions may be met by a temporary rule requiring all boys to hold up their hands and obtain leave before asking any question.

*Loss of control.*—There may, however, be no outstanding acts of disorder, but yet you feel your power of control is slipping from you; your teaching becomes less and less effective, and something must be done. There is, perhaps, a general tendency to shuffle or talk or titter, or the form is surreptitiously interested in something you cannot understand. The great thing in such cases is not to get flurried, and to let your annoyance be as little apparent as possible. Briefly warn the form that the nuisance must be stopped, and that you will

punish the next boy whom you see doing so-and-so. Then collect your thoughts, go on with the lesson, and come down with decision on the next offender.

*Punishment of the whole form.*—In extreme cases the whole form may have to be punished. This is not a good method of procedure, except as a last resort. It rouses the ire of the innocent, who are confounded with the guilty, and is generally less effective than the exemplary punishment of the arch offenders. If you have to do it, keep the whole form in, and keep them long enough to make them remember it. It is often a good plan to give them something to write, and to let each boy go when he has finished it to your entire satisfaction.

The following maxims may seem commonplace, but experience shows that it is well to call attention to them.

1. Never lose your head or your temper.
2. Make up your mind beforehand exactly what you will and what you will not allow.
3. Make it perfectly clear to the form what your standard is.
4. Always appear to take for granted that you will get what you want.
5. Having said what you will do, do not change your mind if it can possibly be avoided.
6. Never let a boy off from kindness of heart.

7. Never threaten vaguely or indulge in general declamations.

8. Do not grumble or implore.

9. Do not be always nagging.

10. Never let a boy argue about his punishment. If he approaches you in a proper way, listen to what he has to say and make him see that you desire to be reasonable, but never embark upon an altercation.

*The prevention of disorder.*—So far we have been speaking of the suppression of disorder when it occurs; but its occurrence is itself an evil which you must do all in your power to prevent. A good deal can be done by a little care in organization. See that you stand where you can overlook all the boys. Do not let them choose their own places, but make the villains who love to crowd on the back row come and sit in front. Separate talkative neighbours, and so forth. The less fuss the better, but the form will appreciate a few judicious measures of this kind.

Again, the boys may be disorderly because their minds are not properly occupied. You do not hold their attention, and, being bored, they are ready for any unlawful amusement. Hence it is a good maxim to keep them as busy as possible. By preference give them a good deal of writing to do; it is easier to see which boy

is talking or misbehaving when all are supposed to be busy with their pens. Obviously, the more interesting you make the lesson, the less trouble will you have in maintaining discipline.

*Mistakes at first unavoidable.*—Needless to say, you will make mistakes at first, but as the boys come to know you better, and you them, misunderstandings will grow fewer, and your mutual relations will improve. Progress may seem slow, but this may be partly because your standard rises. It is usually said that a master who has had no special training may be allowed a year in which to learn to keep order. On the other hand, there is urgent need for him to make strenuous efforts to put an end to a state of things at once unsatisfactory to himself and mischievous to the school. Most men will find their main difficulties will end with their first term if they are in earnest in their work.

*Ask advice.*—One of the gravest mistakes a beginner can make is to try and keep his difficulties to himself from shyness or a false sense of shame. It is probably always quite impossible to do so, but, apart from this, the advice of a sympathetic head master or experienced colleague is simply invaluable. A suggestion for meeting some special difficulty, or a hint as to the treatment of some individual boy, may be the means of averting, not only waste of energy, but in-

justice, and a master must never forget that his failure to keep order is a sin against the boys.

*Use school punishments.*—Similarly, it is a fatal error to refuse to make full use of the means of coercion provided by the school; to be unwilling, for instance, to send boys to the Head, or to enter their names in the punishment-book. To refrain from doing one's duty on account of one's fear of what others may think or say, is a pitiable and unworthy weakness.

But, useful as are all the aids the system of the school can give, it is upon yourself that you must finally rely. It is your will which must find expression in all you do, in every command you give and punishment you inflict. The only sure foundation of order is the acknowledged supremacy of your will, representing as it does that of the school.

## CHAPTER VII

### THE NEED OF A HIGH IDEAL

I N this chapter I shall assume that the master has so far gained control over his form that obedience is the rule and acts of disorder exceptional. No boy openly disputes his authority, and it is not very often necessary for him to have recourse to punishment. All this is good so far as it goes, but it is only the first step towards the attainment of that complete control which is exercised over his form by a true master of the craft.

*A low standard fatal.*—Some men unfortunately are satisfied with this standard of achievement. They have their weekly list of punishments for talking or inattention, and occasionally they have trouble with a boy; they speak of the want of energy and lack of intelligence in their form. But so long as the work goes on without serious interruption and their rule is tolerated by the boys, they are content to let things drift. No more absolute bar to the acquisition of any real authority can be imagined than this lowness of

ideal. The most hopeless of all masters is the man who does not know how bad his teaching is, and who, therefore, makes but little effort to improve it. If such a man could only realize something of the zest and energy that characterize the work in the next room to his, where no punishment is needed for talking or inattention save an occasional rebuke, where the master stimulates the boys and the boys the master, where acts of disorder are almost unknown because no one wishes to disturb the pleasant relations between the teacher and the taught, and where the air is full of serious moral purpose, not often spoken of, but felt by all, he would begin to understand how little cause he had to rest content with his own performance.

*The stimulus of hearing other masters.*—It is an excellent practice, which might with advantage become more common than it is, for junior masters to be given the opportunity of hearing their more experienced colleagues teach, and I would strongly urge all masters never to miss the chance of being present when a good teacher, with whose methods they are not thoroughly familiar, gives a lesson. They are sure to find much to imitate as well as probably something to avoid, and will draw fresh motives for effort from a comparison of their own work with that of another, who is perhaps strong in just those points in which they themselves are

weak. There can be no more effective safeguard against a lapse into unintelligent routine. Should, however, opportunities of this kind be denied them, much may be done by the study of the classical writers on education, of which I have spoken elsewhere, and also by discussions of method with like-minded colleagues, which, under favourable circumstances, may be a fruitful source of inspiration.

Supposing, then, that you are resolved to be content with nothing short of a high degree of excellence, and that you make use of every means of keeping your standard high, how shall you be able most nearly to approximate to your ideal? I answer, mainly by the cultivation in yourself of keenness and sympathy. In the case of masters who are really men of high moral purpose, partial failure in form management is generally due either to a want of energy or to a lack of sympathy.



## CHAPTER VIII

### THE NEED OF KEENNESS

UNDER the general head of keenness or energy of mind I include such qualities as those of decision, alertness, thoroughness, and the power of rousing enthusiasm.

*Decision.*—Of these qualities decision is one of the most fundamentally important. If you are going to impose your will upon your boys, you must in the first place have a clear idea of what it is you are resolved to have, and must also be prepared to face almost any inconvenience in order to achieve it. Make up your mind beforehand exactly what standard of work and discipline you are determined to maintain, and the precise principles on which you mean to act ; you will then be prepared for almost any emergency, and will be able to act with promptitude and calmness. Any hesitation or perplexity on your part will be put down by the boys to weakness, and is bound in any case to greatly lessen the force of your final decision. This is a point in which not a few intellectually able men are weak ; they see the

double-sidedness of things too clearly to be able easily and at once to form a resolution. Hamlet would have made an exceedingly bad school-master, far worse than many a man with not a quarter of his brains. The very looks and gestures of a master thoroughly in earnest diffuse an atmosphere of definiteness and determination which acts as a salutary tonic upon the most casual form. The effect is very great of giving all your orders in a decided tone and in a definite form without unnecessary verbiage. You can be perfectly polite and yet use few periphrases.

*Consistency.*—Again, decision will make your rule consistent. A double-minded master may easily go through his work day after day without making up his mind what rules he will enforce. He will permit a practice one day and forbid it the next, or allow it in the case of one boy and object to it in another, according to his changing mood. And even if you are not subject to such weakness, you may be impelled by the circumstances of the moment to lay down some general rule which you will afterwards find it necessary to change. Yet by constantly changing your methods and standing orders you tend to diminish the boys' feeling of reverence for law as represented by your authority. Careful consideration before the formulation of a rule and persistence in abiding by it are of the essence of good government. Changes

you no doubt will make as your experience widens, but they will represent deliberate efforts to attain your unchanging aim, new applications of the same underlying principles, not the incoherent impulses of the moment. Further, you will be strict in your own obedience to the rules that you have made. You will be liable to the temptation of all autocrats to set yourself above the law, but such a course is at once contrary to the conditions on which you hold your authority as representing the authority of the school and subversive of true obedience on the part of the boys. "Legum ipse auctor et subversor" ought not to be the epitaph of any master.

*Alertness.*—Another quality allied to keenness is alertness of mind. One has sometimes gone into a class-room and seen a boy on the back row, or even a boy under the master's very nose, occupied with some private business quite unconnected with the lesson, while the master in sublime unconsciousness pursues the even tenor of his way. You may be sure that you are not teaching properly unless you are in touch with every individual member of the form. By practice you will acquire a kind of extra sense which will tell you at once if any boy in any part of the room is not attending; you will feel a sort of physical discomfort which will prevent you from going on with the lesson until the offender has been called to order. This

sense, however, will not be acquired until you habitually have your eyes, not fixed upon the book, but ranging over the form. Whether you are hearing a lesson or explaining something on the blackboard or looking over the boys' own work, never let your eyes and mind be diverted for more than a few seconds from the form as a whole. If Brown on your right is reading, the boy to glance at is Jones on your left. Always prepare your lesson well enough to be able to dispense with anything more than an occasional glance at your book or notes.

*Fussiness.*—It is, on the other hand, possible to run into the opposite extreme, not of seeing too much, but of making too much fuss about what you see. A good master notices a great many things which he keeps to himself for future use if occasion should arise, but it is not difficult to get into a habit of constantly finding fault with little things and of continually nagging at the form. Few habits are more annoying to the boys or tend less to edification.

*Thoroughness.*—Another effect of keenness is to make you see that your commands are exactly carried out. It is perfectly possible to get into the way of telling a boy to come five minutes before the time and then not turning up yourself to see whether he is there, or of giving him a word to write so many times and then not checking the

result. But the effect need hardly be insisted on. Any slackness of this kind is so pre-eminently an example set to the boys that, even at the cost of some individual hardship, thoroughness must be made the unvarying rule.

*Keeness contagious.*—Lastly there is the contagious effect of keenness, perhaps the most important point of all. A keen master is bound to some extent to make a keen form; he may not inspire all, but he is sure to inspire some. Such inspiration is worth a great deal in teaching. Your object is not to be an impassive dispenser of rewards and penalties, but a living man acting on living boys, and keenness alone will enable you to be day after day, not a servant of routine, but an inspirer of moral energy. Go into one form-room and you will find the boys dull and listless, though the order may be perfect and the standard of the work not low, while in another you will meet perhaps with faults of method, but the form will be bright and interested, at times even enthusiastic, owing to the saving grace of keenness in the master, who therefore makes even the dullard feel that life is worth the living, and that his work at school may be an entrance to a fuller life.

## CHAPTER IX

### THE NEED OF UNDERSTANDING BOYS

**N**O faculty is more essential, both to a master's happiness and to the efficiency of his work, than the power of getting on with boys. Unless you have some natural liking for boys as such, it is doubtful whether you will ever find a pleasure in your work. But fortunately this liking is rarely altogether absent, and it is apt to grow with widening knowledge of boy life.

*Interest in boys.*—For, speaking generally, you will get on with boys in proportion as you understand them—that is, can enter into their ways of looking at things, their moral standards, their personal interests and ambitions. The power of doing this is in some men a natural gift; others acquire it gradually only after many failures. It is, however, a power which every master should seriously set himself to gain or to develop. Take an interest in individual boys; find out all you can about them; try to understand their views of life; discover what motives appeal to them, what qualities they most admire, and the like. Only you

must beware of looking upon them as merely subjects for psychological experiment. They are persons, and therefore have the right to be always treated as an end and not a means, and you will do no good unless you take an interest in them as individuals, making it your ambition to become their friend and helper. The commonplace that the way to acquire an interest in a person is to try and do him service is nowhere more true than in a master's relations with his boys.

Assuming, therefore, that you really desire to understand and to take a personal interest in your boys, this attitude of mind will dominate your whole system of form management. Your authority will depend, not so much upon the fear which you inspire as upon the recognition by the boys of the fact that your aim is their welfare and the credit of the form. The atmosphere of your room will be one of mutual confidence and co-operation, resulting in a spirit of comradeship which will strengthen, not undermine, your rule.

*Courtesy.*—This spirit will show itself in the first place in the habitual courtesy with which you treat your boys, reflected in their courtesy towards you. There is, indeed, an old tradition that boys should be treated differently according as they are in or out of school, and many a master whose company was the delight of his boys upon the cricket-field has thought it his duty to be stern and

peremptory in school. But such a distinction is based upon the heresy that school and life outside must be kept carefully apart. You would never think in private life of speaking to a boy except as to a fellow-gentleman, neither ought you to do so when he is in school. Such a habit of politeness is not always easy to maintain amid the worries of a master's work, yet it is essential for the attainment of your purpose. Boys' insight into character is quick but not profound, and they will not without difficulty be brought to believe that a rough and dictatorial manner can co-exist with real goodwill and a keen interest in their welfare. On the other hand, there are few traits which they value more highly in a master than consistent courtesy. "He is always decent to you" was a boy's supreme commendation of a popular master.

*Self-control.*—Another closely related habit is that of self-control. However righteously indignant you may be, never fail to keep your anger rigidly in hand. Your wrath will be far more terrible if it is the expression of your concentrated will and reason, and not merely of the feeling of the moment. It is the few calm words charged with half-suppressed emotion that the boys will dread, not the stormy outburst of passion which, if it impresses them at all, will do so rather with an unreasoned fear than with



a sense of their offence. Moreover, an angry man is apt to look a fool, and it would be a humiliating, though perhaps a salutary, experience for many masters to hear the boys' version of their conduct when they had lost their tempers. And, more important still, anger is always blind; you may have to rue with bitter remorse the injustice done by some hasty word. Both in dealing with your form as a whole, and in your treatment of individual boys, justice and expediency alike demand that you should look before you leap. You may easily enter on some course of action, begin to threaten or scold or punish, when a moment's thought would have shown you the unfairness and futility of what you were about to do. Make it, therefore, from the first your rule never to let your temper gain the mastery, and always carefully to review the case before you act or speak.

*Tact.*—Again, consideration for your boys will develop in you that most excellent gift of tact. Most of us have met the master with a strange gift for outraging the feelings of his boys by treading on their moral corns; who by his injudicious treatment of a delicate situation often precipitated a catastrophe which a word in season would have averted, and who with the best intentions in the world not infrequently confounded the innocent with the guilty. Tact, by its very

nature, is subject to no stated rules ; it is born of the happy inspiration of the moment, but it can be to some extent acquired by any one who is in earnest in trying to understand his boys.

*Interest in the form.*—Finally, the right kind of sympathy with your boys will help you to identify yourself with the form and with the school in a way that they can understand. We have seen that a master owes his authority to the fact that he is the representative of the authority of the school, but if you think more of your own position or wishes than of the boys you will be likely to forget this fundamental fact. If, on the other hand, the boys feel that you regard yourself as one with them in so far that you and they alike are members of one school and of one form, they will recognize that your commands have for their object, not your own convenience or personal gratification, but the welfare of the whole of which you acknowledge yourself a part. The fact that you regard any serious wrong-doing as bringing discredit upon yourself no less than upon the boys in the form will have a wonderful effect in adding force to your rebukes.

## CHAPTER X

### THE EXERCISE OF AUTHORITY

#### A. IN A JUNIOR FORM

THE great thing to remember in dealing with boys between the ages of 8 and 12 is that your authority over them rests upon their respect for you as a person older, stronger, and wiser than themselves. They have no conception of law in the abstract, and for them the authority of the school is simply that exercised by you. Hence your will is their standard of school morals, and their primary school duty is obedience to your orders.

The right attitude, therefore, for you to take is that of the benevolent despot. You must, as a rule, issue your commands without qualification or explanation; they are to be obeyed without further question and as a matter of course. Hence they must be very definite and easy to understand. Any attempt at evasion, even in little things, must be quelled absolutely and at once.

*Have a system.*—It follows also that in a junior form it is desirable to have a definite system in all

the details of routine. Make all the boys get out their books at the same time ; wait till every boy has done this before telling them to find the page, and so on. The small boy's faculty for losing things and for misunderstanding orders may make such a system difficult but need not make it unworkable, and the resulting habit of orderliness is well worth the trouble. Further, all such concerted action should be as smart as possible. If you make the boys stand in a line, let it be for a short time only, but make them stand straight, with their hands behind them.

*Allow much liberty.*—Nor is this kind of discipline incompatible with a large measure of freedom. You will check as little as possible the overflowing energy natural to boys of this age. To exact the same kind of order from boys of 8 that you would from boys of 14 is contrary to all sound method. Young boys develop largely through instinctive movements ; hence you should allow as much talking to you, as much interruption even, as is compatible with good manners. In the same way, the boys should be permitted to move about or to change their posture up to the limit of interference with the lesson. If it is definitely known what movements have to be executed with military precision and when the boys are free, within well-defined limits, to give the rein to their impulses, the resulting alternation of smart-

ness and liberty will be salutary and pleasant for both boys and master.

*Be cheerful.*—But you will not rest content with avoiding unnecessary inhibition; you will also seek to stimulate and guide. In order that you may succeed in doing this, your manner must be friendly and cheerful, and also brisk and stimulating. In dealing with small boys, manner is of the first importance. A man with a repellent or phlegmatic air is not the right teacher for a junior form. If you are not gifted by nature with an attractive manner, it is still perfectly possible, provided you are fond of boys, for you to cultivate a pleasant way of speaking. I have met men whose normally somewhat gloomy faces grew quite bright on entering a form-room, in the same way that there are men whose cheery smile becomes a frown when they are confronted with a class.

*Be patient.*—Secondly, you will have need of a fund of patience which is almost inexhaustible. Most of us who have to spend much time with junior forms find that the small boy's restlessness, both of mind and body, has a tendency to get on our nerves, and we grow harsh or irritable. Against this tendency the surest safeguard is a lively interest in the individual boy and an appreciation of the impulsive frankness characteristic of this age.

*Appeal to their imagination.*—Besides cheerful-

ness and patience, you must, in order to teach small boys well, possess the power of appealing to their imagination. The ability to fascinate by story-telling or by drawing pictures on the board is a most desirable accomplishment, and even if you do not by nature own this gift you can do something towards acquiring it. Any man who understands his boys and will exercise his ingenuity will be able to produce all kinds of interesting illustrations of the lesson in the way of pictures, models, or it may be only items of information, which will rouse the wondering admiration of the form. The glory that will accrue to a master who is able and willing to organize and direct the games need hardly be insisted on.

Assuming, then, that the possession of these qualities enables you to exercise a strong influence over your boys, there are three points which it is well to bear in mind.

*Exhortation.*—The first point is that young boys are very impressionable, so that a brief but earnest moral exhortation will produce a great effect, at any rate for the moment. This will be especially the case if you speak about some definite act of virtue or some definite offence. It will give you confidence, and help you to avoid unnecessary punishment, if you realize that your praise or blame will be taken seriously to heart, more seriously than would be the case with older boys.

Such exhortations ought, as a rule, to end with a practical application. If a boy has been bullied, tell two or three of the bigger boys to see that no one teases him in future. They will generally be glad to do so, and will at any rate stop teasing themselves for a few days. A boy will be delighted to be commissioned to see that every one wipes his boots when coming into the room, and so forth. If a personal interest in some virtuous habit is aroused, the temptation to commit the opposite offence grows weak.

*Avoid over-exciting young boys.*—In this connection it may be well to utter a word of warning against giving a young and nervous boy too severe a shock by some reproof or punishment. It is not always the boy who shows the greatest agitation that really suffers most, and only careful watching and an intimate knowledge of your boys will enable you to judge which are sensitive and do not show it, and which are really callous. You will remember that it is much easier to over-excite a boy of 8 or 10 than it is a boy of 13 or 14.

*Boys learn by doing.*—The second point is that young boys especially are trained largely by what they do. Hence you will influence your form by getting them to do things even more than by making them listen to your words. One application of this principle has just been given, another is to keep your form in order not so much by

exhortation as by giving them plenty of employment. Let them, if possible, have something for their hands to do, or at any rate something to look at. We shall see when we come to deal with methods of teaching that the best way to get a young boy interested in anything is to give him something to do in connection with it.

*Constant supervision.*—Lastly, the fact that boys of this age are so much governed by impulse renders it necessary to keep your eye constantly upon them. Only this supervision should not be felt by them as an irksome restraint, but rather as the companionship of an older and wiser friend, who is ready to be appealed to in all cases of difficulty or doubt. It need not tend to hinder their growth in moral independence. On the contrary, it is only by wise and careful guidance that a boy is prevented from becoming the slave of his own impulses.



CHAPTER XI  
THE EXERCISE OF AUTHORITY

B. IN A MIDDLE FORM

WHEN considering the characteristics of boys of different ages we saw how rapid was the growth, both physical and mental, between the ages of 12 and 15 or 16. The boy during this period is full of abundant but often ill-directed energy, which it is the master's business to help him to control.

*Be firm, but give scope for the boy's energies.—*  
In the first place the boy of 13 or 14 is apt to be rampagious if you let him; hence a firm hand is specially needed in the middle forms of a school. But the master's object will not be to lessen the energy which is seeking for an outlet; he will rather strive to guide it into useful channels. He will, for instance, keep his boys fresh and keen by giving them plenty of movement; it is a good plan sometimes to make them stand in a line when you are asking questions, or if the form is sitting down to make the individual boy stand up to

answer. If they seem getting restless, make them go through a few extension motions. I have found it pay to give a form two or three minutes in the open air in the middle of a lesson which demanded hard and continuous thinking. See as far as possible that all the boys get a proper amount of physical exercise out of school; we all know how restless boys are wont to become after one or two rainy days, on which exercise has been difficult.

*Play the game.*—More important still is it to take advantage of the boys' feeling of physical well-being. To depress their spirits by harsh or unsympathetic treatment is worse than the imposition of unnecessary bodily restraint. The atmosphere of the form-room where boys of this age are taught should approximate to that of the football-field during a hotly contested game. There should be the same spirit of keenness, the same striving for the mastery, the same good-humour in defeat, the same observance of the rules of the game, the same determination to do everything as well as possible, both for the sake of improving one's own skill and for the honour of the side. This is an ideal state of things, not easy of attainment in this world of toil and worry, but any master may make some progress towards it if he can understand his boys and enter into their sense

of physical exhilaration. Dr. Arnold's well-known dictum as to the ability to go upstairs two steps at a time is capable of wide application.

*Cultivate life and humour.*—It follows that in teaching boys of this age the unpardonable sin is to be dull. Dullness is the antithesis of life, and life must be the dominating note of such a form. The advantage of a brisk and energetic manner need not be insisted on, but a fund of humour is hardly less important; an occasional smile or laugh will be good for master and boys alike. Do not, therefore, be afraid of amusing your form, provided always the amusement does not interfere with the respect due to graver matters. You will find that different forms appreciate different kinds of fun, though the point must always be an obvious one if it is to be thoroughly enjoyed. Also, your humour must be kindly, and, if personal, must avoid the possibility of giving even unreasonable offence. But a hearty laugh at some broad jest or comical blunder often makes all the difference to the spirit of a lesson.

*Boys of this age difficult.*—The rapid development of the boy's inner life is the source of more delicate problems for solution by the master. How is this mental and moral growth to be kept on the right lines? How best can we help the boy to remain master of himself by learning to

control the various phases of incoherent thought and feeling which sometimes threaten to dominate his life?

Problems such as these cannot be solved by any rules, but only by the help of sympathy and tact. Especially is this the case in dealing with boys during the early years of adolescence, when strong individual peculiarities are so frequent. Endless differences and new difficulties will have to be faced by the master who feels how necessary it is to understand the character of a boy if he is to be really helped. All that can be attempted in a book like this is to give a few hints on possible methods, and a few warnings of possible causes of failure.

*Treat them as possessing rights.*—In dealing with boys of the age we are considering you instinctively feel that you have to do with a person who should be treated with respect. With young boys you can be courteous and yet speak to them as children bound to accept your views; in the case of older boys your courtesy is based upon the recognition of the fact that they are moral persons having within certain limits the right of choice. Save in exceptional cases you will avoid wounding their self-respect; you will never speak to them as if they were your slaves; you will show that you are ready to trust their honour; hardly ever will you doubt their word. You will take pains

to briefly indicate the reasonableness of your demands, and try within proper limits to get their sense of justice on your side.

*Respect their privacy.*—Again, no feature is more characteristic of this age than the desire to veil deep thoughts and feelings from the gaze of others. The scene in Kipling's "Stalkey and Co." in which the lecturer from London theatrically unfurls the banner before the blushing boys is a striking description of this aspect of boy life. A master will therefore always be on his guard lest he should seem to wish to pry into the thoughts the boy desires to hide. If he preaches at all he will generally preach indirectly, hinting at things too sacred for ordinary speech. You will, of course, try to lead your boys to play the game, both in and out of school; but that does not mean that you will always be consciously trying to exert a moral influence upon them by bringing their minds into subjection to your own. Hear Edward Bowen: "The experience of teachers has not generally brought the conviction that specially directed efforts can do much to change a boy's nature. It does most of the changing for itself. The building grows, like the temple of old, without sound of mallet and trowel. What we can do is to arrange matters so as to give virtue her best chance. We can make the right choice a little easier, we can prevent tendencies from blossoming

into acts, and render pitfalls visible. How much indirectly and unconsciously we can do, none but the recording angel knows.”<sup>1</sup>

*Insist on self-control.*—This indirect moral influence will, in the first place, be exerted by our preventing the boy from breaking off, under the stress of some strong impulse, any right habit he has acquired. Boys of this age sometimes feel impelled to defy authority. We can help them by insisting on obedience. Or they may be inclined to give way to fits of temper; we can force them to control themselves, and it is a psychological fact that if the outward expression of an emotion is restrained, the emotion itself is weakened.<sup>2</sup> In the same way, the best cure for sullenness or dreaminess is the enforced necessity of getting one’s work done properly.

*And on good habits.*—Similarly we may help the boy to acquire new habits of right action. Between 12 and 14 he begins to form many habits of thought and conduct which will remain with him through life. But this is also the period when a boy is apt to let himself drift along or be carried hither and thither, with no definite plan or principles of conduct. Here we can help him by leading him to the regular performance of little duties, for their own sake if possible, but if not,

<sup>1</sup> Ed. Bowen in the “Journal of Education,” April, 1897.

<sup>2</sup> See, for instance, James: “Text-book of Psychology,” p. 382.

for the sake of some lower motive, such as public opinion, desire for reward, or fear of punishment. If you compel a lazy boy to come to school in time you may not teach him to love punctuality, but, at any rate, he will gradually find getting up less difficult.

*Get the form on your side.*—This formation of right habits will now, however, be more dependent upon the public opinion and traditions of the form than was the case with younger boys. Hence, in a middle form the master will devote special thought and care to the development of sound rules and customs. We have seen that this age is usually a time of a good deal of corporate action among the boys themselves. You will probably find it less easy to rouse enthusiasm now that the boys are older. Your exhortations, once so effective, now seem to fall on unwilling ears. Hence, your best course will often be an indirect one. Try to get the leading boys upon your side; make special opportunities, and so forth. By perseverance, ingenuity, and tact, much may be achieved.

*Find right vents for energy.*—Again, the principle of not suppressing energy, but directing it aright, will find abundant application. Many a boy would have been kept from going wrong if he had been led to take an interest in some special subject or hobby which would have occupied his

leisure and prevented his superfluous energy from finding a vent in undesirable directions. From this point of view games are often of the greatest value ; but it is to be regretted that many schools do not provide a sufficiently large choice of intellectual interests outside the limits of the ordinary curriculum. Further, many boys grow ambitious at this age, either to distinguish themselves in the life of the school, or in the wider world they will enter when they leave. Rightly directed, this ambition may become a motive for strenuous exertion, not for the sake of winning personal glory, but in order to fit themselves for the accomplishment of some worthy purpose. Try and make them understand that the first step is to do their present duty well, and so to begin to make themselves the kind of men they hope one day to be.

Finally, as we have seen, this age is often marked by temporary moral failure. Sikorski, when commissioned by the Russian Government to study the pupils in the military gymnasium who presented anomalies of character that made their education difficult, found that nearly 65 per cent. of these occurred between the ages of 13 and 16.<sup>1</sup> In particular, a tendency to rebel against school rules may make boys either unruly or sullen. Some hints as to the treatment of such

<sup>1</sup> Stanley Hall : " Adolescence," Vol. I, p. 327.



cases have been given elsewhere ; but the peculiarities of this time of life must always be taken into account. A loss of moral balance at this age does not by any means imply that the failure will be permanent.

## CHAPTER XII

### THE EXERCISE OF AUTHORITY

#### C. IN A SENIOR FORM

THE management of a senior form is generally easier than that of forms lower down the school. Questions of order ought not to arise, and a master can usually allow himself to speak and act in the friendly informal manner of ordinary life. Further, when he begins to teach he nearly always finds it easy to get on with the elder boys ; the difference between his age and theirs may not be very great, and probably his recollections of what it felt like to be in the sixth are more vivid than the memories of his earlier days at school.

*Necessity of discipline.*—The more intimate relations thus rendered possible are, however, not without special difficulties of their own. Discipline may sometimes become relaxed because a junior master does not feel equal to exacting prompt obedience from boys at the top of the school. Other masters, again, who keep excellent order with younger boys, allow liberties to be

taken in an upper form, partly from good nature, partly from a desire to treat senior boys with respect. Any relaxation of the ordinary rules of form discipline is, however, always a grave mistake. Formalities should be few but rigorously enforced. A boy, whatever his position, must cap you in the street; he must not interrupt the work in form; in short, he must conform to the ordinary regulations of the school. If a prefect, with an exaggerated sense of his importance, fails in the outward marks of respect due to a master, the matter is sometimes one demanding a good deal of tact. If he violates no rule, it is often better to bear with him for a time, until he either comes to feel ashamed of his want of manners, or, on the other hand, commits some open breach of discipline. In the latter case, action will probably have to be taken. A few words in private will often be enough; if he is a decent fellow he will apologize and sin no more. But should he prove defiant, either deal strongly with him yourself or else report him to the head master. No open defiance of your authority can be tolerated from any boy whatever, and in the case of an elder boy it is a much more serious matter than it would be if he were young. For a boy of 17 to show a rebellious spirit is not merely the expression of a wayward impulse, but a sign that his whole mind is antagonistic to the

principle of obedience to the school. Hence it must be a battle to the death ; either he must unconditionally surrender, or he is no fit member for the school society. Only, take care that in the struggle you do not render victory more difficult by any ill-considered words or acts. Try to make submission easy, and be ready to give way on minor details if once your main point is gained.

Again, respect for a boy's position in the school can only be shown by the master if the boy shows respect for it himself ; if he presume upon it, no sentiment must interfere with your reprehension of his conduct. The fact that when a boy is 17 or 18 years of age his mental life is still in process of taking a definite shape in settled habits prepares us for occasional outbursts of folly, or even worse, and boys of this age are sometimes extraordinarily childish on occasion, even if they are ordinarily pillars of the state. That such outbursts must be repressed goes without saying, but their significance should not be exaggerated.

*Avoid petty punishments.*—It need hardly be said that petty punishments are altogether out of place in dealing with senior boys. Punishment in the strict sense should be rarely, if ever, necessary, but if you should have to punish, make a very serious matter of it, even if the punishment is not intrinsically severe.

*Use your intellectual ability.*—Your influence will, however, depend, not upon your official powers, but upon your personal character and your mastery of your subject. Boys of 17 or 18 have generally a great respect for intellectual ability and special knowledge, and if your teaching is good they will probably give you little trouble.

Moreover, your knowledge may bring you an opportunity of entering into closer relations with some of the boys. Most of our secondary schools are excellent training grounds of character for the boys who have the organization of the games and other institutions; they are often less successful in fostering an interest in intellectual things. Here is the chance for a master fresh from the stimulating atmosphere of the university. He will find it one of the most congenial parts of his work to help some clever boy, by his teaching in school and conversation in his rooms, to follow up some line of special study. The value of such help is often very great.

*Encourage originality.*—One of your main objects will, however, be to encourage independence of thought and feeling. All that was said in the last chapter regarding attempts at intrusion into the boy's secret thoughts applies to these older boys with even greater force. You will abstain from interfering with the life of the form, and will

not even try to find out everything that is going on. If the boys tell you spontaneously of their doings, it will be a valued mark of confidence. You will encourage the free expression of differences of opinion, and may find it possible to do much to stir up formal or informal debates, either in form or among the boys out of school. In the same way, as much of the routine as possible will be looked after by the boys, without your aid. By this and other means you will try to cultivate in the form a sense of its dignity and position in the school. This sense will strengthen the tradition of good work and conduct, and will have no small effect upon the characters of the boys.

## CHAPTER XIII

### SOME GENERAL PRINCIPLES OF PUNISHMENT

**P**UNISHMENT is a forcible means of compelling obedience to the authority of the school as represented by the authority of the master who gives it. Incidentally it may act as a warning to others, but its essential purpose is remedial; the reformation of the offender by inculcating respect for law and order, and by tending to prevent a repetition of the misdemeanour.

From the nature and purpose of punishment three conclusions follow.

*Punishment exceptional.*—Firstly, all punishment is a confession of weakness, for it shows that the moral influence of the school and master has proved insufficient to prevent the commission of the offence. Under normal conditions, therefore, punishment must be regarded as an exceptional resource. When a master first begins to teach it may be necessary for him to punish freely, and it is a thousand times better to give

your punishments right and left, rather than to acquiesce in any state of rebellion against your rule; but for a more experienced master to have often to resort to force is universally acknowledged to be a sign of weakness or of faulty method.

*Effects of punishment negative.*—Secondly, punishment is mainly negative in its effects; it may prevent a boy from doing wrong, it only indirectly affords a motive for his doing right. It hinders the formation of a habit, say of being late, and makes the boy stop and think, but it does not of itself make him anxious to do right except in so far as this is necessary to enable him to avoid further penalties. Hence, to give a boy a punishment and then suppose that you have done your duty, is a fatal misconception. Having forcibly arrested his attention you must bring other forces to bear upon him—exhortation, encouragement, tactful guidance, until he voluntarily chooses the right path.

Thirdly, if punishment is to be remedial it must be given in such a way as to produce the desired effect upon the offender's mind. It must not rouse rebellious feelings by forcing him to submit to what he knows to be a real injustice, but must be the expression of the moral authority of the school. It must also be calculated to make him feel a wholesome dread of the consequences of a



persistence in wrong-doing. In other words, it must be fair and it must be adequate.

*Punishment must be fair, i.e. legal.*—Now, if your punishment is to be considered “fair” it must, in the first place, be in accordance with the rules and practice of the school. Of this the boy is generally a fairly competent judge, and will probably be only too ready to make a grievance of the smallest irregularity. Of all the boys who have come to me with a “Please, sir, I don’t think it is quite fair,” hardly one has been without some deviation from the custom of the school on which to base his plea. Hence, in setting punishments it is well to exercise the greatest care to avoid any unnecessary illegality, however small, for a boy with a punishment he thinks unfair is a bear with a sore head, and the effect upon him is rather to excite rebellion than to inspire a reverence for law. Every attempt on your part to approach him will very likely only increase his feeling of antagonism.

*Not dependent on the master’s mood.*—Again, it is a truism that in order to be fair a punishment must not depend upon a master’s mood or personal preference, yet you will find that it needs no little watchfulness over your thoughts and words, as well as some insight into character, to enable you to feel sure that you have rightly drawn the line between the boy really in need of

punishment and the one who is simply anti-pathetic to yourself. There are boys whose every look seems to call for stripes, and others with a curious gift for throwing the cake to Cerberus. You may find it a safeguard to have a private code of punishment, from which you will depart only for some special reason. In the same way you will have your evil days, on which the wheels drive heavily, and even the grasshopper is a burden, days on which you will have need of all your self-restraint if you are not to visit any lapses with heavier penalties than usual. "Old So-and-so was pretty shirty this morning," is a description which fits most of us at times. Or, again, even if your temper is not ruffled to begin with, the whole lesson may go badly. As Sidgwick says, if the first three boys break down in their construe there are few masters who will not be unduly ready to ship the fourth. Yet it is antecedently unlikely that all your boys have for no special reason conspired to neglect a certain lesson. Either the fourth boy is as likely to know his work as at other times, or there is some special circumstance to be taken into account. The work may have been unusually hard or the time for preparation in some way interfered with; or the lesson may be very dull, or the room too hot. "You none of you know your work and I shall have you all in," is not generally a satisfactory

way of meeting the situation. Careful inquiry may discover some who have not bowed the knee to Baal, and whom it would be most unjust to punish.

*Audi alteram partem.*—Lastly, if we are to punish fairly we must remember that we are plaintiff and judge in one. Hence, it behoves us to pay great attention to the case for the defendant. “Why did you not tell Mr. So-and-so?” I asked a boy who came to me about a punishment which was clearly a mistake. “Please, sir, he would not listen,” was the truthful but unpleasant answer. Now I know that some boys are regular sea-lawyers, but a little knowledge of character will enable you to tell whether a boy is simply trying to get his just punishment remitted, or whether he is genuinely anxious to bring forward an aspect of the case which he thinks has been overlooked. A few words after the lesson will probably suffice, only let the boy feel confident that you have heard him with an open mind. If he feels this he will, in nine cases out of ten, be ready to accept the verdict even if he does not appreciate the view on which it is based.

*Punishment must be adequate.*—But a punishment must not only be fair, it must also be adequate; that is, it must be severe enough to make the required impression on the offender’s mind. Only harm is done by giving a punishment which

is not seriously felt. You may perhaps be sometimes tempted to inaugurate a tariff of small penalties ; five lines for talking, ten for turning round, and so on. Such a course, however, will attain no sure result beyond the irritation of the boy, and is essentially in contradiction to all sound principles of punishment. For your aim should be not a constant irksome pressure, but a mental shock which will cause the boy to seriously pause and definitely change his conduct. Therefore, when you strike, strike hard enough to make your blow effective.

This effectiveness, however, does not depend solely upon the intrinsic severity of the punishment itself. It depends upon four things :—

1. The amount of moral energy it represents.
2. The frequency or infrequency with which punishments are given.
3. Its suitability to the offence.
4. Its severity as such.

*Punishment the expression of moral force.*—  
 Firstly, then, punishment is effective in proportion to the strength of the determination of which it is the expression. Say to a boy in a lackadaisical or nonchalant tone, “You have been talking ; take fifty lines,” passing on to the next business as if nothing particular had happened, and you will do more harm than good. The essential aim of punishment is to

make him feel that he must obey a moral force stronger than his own weak will or momentary impulse. Hence to punish like a machine is to deprive your punishment of the quality which was the main justification of its imposition. If, on the other hand, you speak and act with deliberation, your tone and manner corresponding to the gravity of an offence which your unaided moral influence was insufficient to prevent, you make your punishment the vehicle for the action of your personality upon that of the boy, and it becomes a moral force capable of producing a moral effect. There is no royal road to the reformation of the boy any more than to that of other people; the only moralizing force is personal effort.

Hence, if you would punish rightly, you must begin by realizing the gravity of the offence; the punishment must be the expression of your personal pain. This does not mean that you will necessarily expatiate upon the enormity of what the boy has done, but it does not mean that you will not look upon the punishment as a "score," nor as a simple matter of routine. Each fresh case must involve a fresh expenditure of your moral energy; it is only by virtue going out of you that good can be done.

*Minor punishments bad.*—But it will be objected that it is absurd to treat minor punishments for trivial offences in this serious strain; if a boy

talks and gets fifty lines, that is hardly a moral question at all. To this the answer is that minor punishments should be avoided altogether. Any good teacher will tell you that when he is in good form he has no need of punishment to keep down talking, inattention, and the like; a look or a word is quite enough.

*Punishment should be rare.*—Moreover, if you punish for slight offences you will punish often, and the efficacy of punishment varies inversely as its frequency. A master who hardly ever punishes will produce more effect by keeping a boy behind for a quarter of an hour than another man who is always keeping in will achieve by an afternoon's detention. If you find that you are getting into the habit of giving many punishments, you may be sure that there is something wrong.

*And appropriate.*—Another important principle is that the penalty should be appropriate to the offence. This means in the first place that you must treat each case to some extent on its own merits. For a boy to talk in form may be, under some circumstances, desirable, under others a venial offence, while it may be a piece of impudent effrontery. Of course, it is only the outward act that you can punish; but the question of a boy's motive for acting as he did makes all the difference to the criminality of his deed. Did he talk simply because he was bored? Or because his

natural loquacity overcame his sense of duty? Or because he deliberately set himself to be a nuisance? Generally speaking, school offences are due to the boy's failure to keep his impulses under control, they are not acts of deliberate wrongdoing. Hence your object usually is to help him to conquer his lower self, and to teach him to concentrate his attention on what is difficult rather than on what is pleasant. In such cases, if you have to punish, you will do it with evident reluctance, and in a manner to make him understand and in a sense approve your action. On the other hand, you may have to deal with instances of direct disobedience, wilful laziness, and the like. Here your attitude will be that of the avenging judge, and your punishment will be swift and stern.

*Follow a definite plan.*—It is essential, therefore, that you should have a conception of the precise results the course of action which you choose is intended to attain. The failure to think out a coherent plan and to carefully adapt means to ends is one of the most frequent causes of our want of success in the treatment of our boys. Suppose a boy has not done his work because he has stayed in reading a novel instead of getting air and exercise, and then settling to his lessons. If you keep him in and so deprive him further of the exercise he needs, that is hardly likely to prove a satisfactory solution of the difficulty. Rather send him

out, and make him take some form of compulsory exercise. Or if a boy has shown a sullen disposition to neglect your orders, before you give vent to your feelings in a lengthy exhortation, ask yourself whether this will not simply make him more sullen than before. It is not unlikely that the fewest possible words and some definite punishment may be the most promising method to employ.

*Punishment must be severe enough.*—Lastly, your punishment must be severe enough to make the desired impression. If you cane, cane hard ; if you keep in, keep in long enough. Only you will remember that the severity of a punishment depends not less upon the standard exacted than upon the amount. If a boy has something to write, see that it is written really well ; if you give him something to learn, do not let him go until he has said it perfectly. Make it a rule to which there can be no exceptions that slovenly punishments are never taken.

In this chapter it has been assumed that the master has to deal with boys old enough to be treated as responsible persons. In the case of boys less than 12 years of age some of the principles indicated will have to be modified.



## CHAPTER XIV

### SOME FORMS OF PUNISHMENT

**I**N choosing the form which a punishment should take, three considerations ought to be borne in mind :—

1. A punishment should be prompt and decisive, not long continued. We want to cause the boy to pause, feel that he has done wrong, and then make a fresh start. Let him, therefore, work his punishment off as quickly as may be; do not make him feel that he has a weight about his neck, and when the offence has been expiated do not bring it up again against him.

2. A punishment should, if possible, directly tend to make the boy's improvement easier. It is an error to suppose that a punishment must be necessarily useless in itself; it may often render the offender physically or mentally more able. All punishments are not fitted to do this; but even if, e.g., you cane a boy, the physical effects must be carefully considered. In any case, reform must not be made more difficult.

3. The punishment should, to some extent, be

similar in character to the offence. If a boy is idle, give him work; if he is obstreperous or inclined to bully, cane him.

Bearing these principles in mind, we proceed to briefly consider the applicability of some of the commoner forms of punishment.

Measures of coercion, partaking more or less of the nature of punishment, are :—

(a) *Reproof.*

This may vary in severity from a friendly remonstrance to a public denunciation. It is the most satisfactory method in ordinary cases of bringing your personal influence to bear upon the boy. Many masters lack confidence in the power of their rebukes, and any doubt on this point will inevitably produce the ineffectiveness they fear. But if you have faith in the strength of your own will, supported as it is by the authority of the school, you will be astonished at the results your exhortations can produce.

Of the form and manner of these exhortations something has been already said; here I would only add a warning against the employment of sarcasm or any attempt to score off the boy. With boys of 17 or 18 sarcasm may occasionally be a proper weapon to employ, though even then it must be used with caution. With younger boys it is, I believe, altogether a mistake. They are not able to appreciate it and feel hurt without

being impressed. It also offers too great an opportunity to the master to be smart at the expense of truth or kindness. It is an old rule to praise in public and blame in private; in any case public reproofs should be dignified and restrained.

*(b) Change of position.*

Especially in the case of smaller boys it may be found a useful aid to discipline to make a talkative or inattentive boy change his seat or stand up for a time. This serves as a simple and effective call to order, provided it is not done too often. In a higher form for a boy to have to change his place should be regarded as a distinct disgrace.

Rather a law of nature than a punishment is the rule of

*(c) Refusing to take bad work.*

This again may mean anything from a suggestion that the boy should make another attempt to stern retribution for culpable neglect. The standard to be enforced will obviously vary with the capacity of the boy, and will as far as possible be one of effort rather than of success; but no exceptions must be made without good reason. In particular, no badly written or untidy work should be accepted. Any boy can write with care, and in many cases the writing will be a better test of the pains bestowed upon an exercise than is its freedom from mistakes.

Next come certain measures having for their

object the prevention of offences. Any master can invent others for himself, but the following are typical :—

(d) *Translations or synopses to be brought written out.*

Very lazy boys may by this means be made to do some work, but it is not a method to be used too freely, or for too long a time.

(e) *Homework notes.*

In the case of day-boys doing their homework at home it has been found a useful plan to provide them with a form to be signed by some home authority, on which is stated the time the boy has spent on the preparation of his work for the next day.

(f) *Daily or weekly reports.*

A boy whose work or conduct is very unsatisfactory may be given a card on which he enters the names of the lessons for the day or week. He has then to get the signature of the masters taking these lessons, with the addition in each case of a letter or sign conveying the master's opinion of his work. The card is presented to the form master or head master at the end of the day or week. Further action can then if necessary be taken.

Of punishments for definite offences inflicted by the master himself, the following are the commonest. An ingenious master will, however, often

invent some penalty more suitable to the particular case than any of those generally recognized. Such punishments should be neither ridiculous in themselves nor such as to make the culprit look absurd. To hold a boy up to the ridicule of the form is not a likely means of reformation.

(g) *Impositions.*

In bad cases of negligence or idleness it may be reasonable to give extra work to be done at home, or better, before the boy leaves the school. Such work should bear a direct relation to the lesson, e.g., a word which has been missed may have to be written out a certain number of times. It must be strictly limited as to quantity, otherwise it will be done carelessly, or else take too much time. For inattention or disorder impositions are not generally an appropriate punishment. In any case they suffer from the serious defect of being fatally easy to give. As a crude method of making a boy learn certain facts they may be sometimes useful, as a punishment in the strict sense they should only exceptionally be employed.

(h) *Keeping in.*

By keeping a boy in you bring your will to bear upon him more effectively than by giving him an imposition. The punishment is worked off under your eye, and the culprit feels that he must satisfy you before you will let him go. The fact of your staying in with him is a proof that you are in

earnest and that the penalty was not exacted without good cause. It need hardly be said that the practice of constantly keeping a form or individual boys for a few minutes after the lesson should have ended is most pernicious.

(i) *Loss of marks.*

The marks a boy has fairly earned should never be taken away on any pretext.

(j) *Sending out of the room.*

Under exceptional circumstances this may be the right thing to do, but to make a practice of it will only lead the boys to look forward to a period of leisure. To send a boy out is a confession that you cannot manage him, and is not likely in itself to increase your influence over him.

(k) *Physical punishments. Caning.*

In a few schools punishments for disorder, inattention, and the like take the form of making the offender run a certain distance, or do some other physical work, and the practice might be introduced elsewhere. With proper precautions the punishment might be made sufficiently disagreeable and at the same time beneficial.

About caning a great deal of nonsense is talked and written. Of course, some boys ought not to be caned for physical reasons, and it is not always the boys who try to get off who are the ones to be exempted. Moreover, the caning should never be given on the hand, nor be excessive in amount.

But if administered with judgment, a sound caning is, I believe, by far the most satisfactory way of dealing with serious breaches of school law. It is painful at the time, is soon over, and is much more stimulating than a course of written punishments or detentions. To speak of it as degrading is to import an idea altogether foreign to the healthy-minded boy. Obviously, a master should not often cane, equally obviously he should not cane when he is angry; but if the principles which govern all right punishment are carefully observed there is no reason why an exaggerated reaction from mediæval methods should deprive us of one of the most potent means of influencing our boys for good.

*(1) Punishment by the school.*

Besides the punishments which the master exacts himself there are others forming part of the system of the school. Such are detentions, drills, reporting to the head, and the like. The authority of the school should be invoked both in cases where ordinary punishment has failed to take effect, e.g., if a boy has repeatedly "forgotten" to stay in when told, and to deal with serious moral offences, such as deliberate lying. Again, especially in large schools, it may be necessary to have general school rules enforcing punctuality and other points of order, the infringement of which carries with it liability to a school punishment.

*(m) Routine punishments.*

The punishments in this latter case have as their aim the enforcement of law and order; beyond this they are not directly reformatory. They are therefore appropriate for offences not in themselves morally wrong, but such as must be put an end to in the interests of the community, e.g. noise at the wrong time or in the wrong place, lateness, and the like. It is better for them to take the form of physical drill than of too much keeping in.

*(n) Detentions.*

Besides these routine punishments most schools have some system of detentions to which boys can be sent to do their written punishments. The arrangement is a convenient one, but it involves the same defects as we noted in the case of impositions. As a rule it is more satisfactory to have your punishments done in your own presence, even at the cost of some personal inconvenience.

On the other hand, if you find your ordinary punishments are ineffective, if, for instance, a boy persistently neglects to do them, it may be necessary to fall back upon school punishments as a last resort. Further, you may have to deal with grave offences either affecting the credit of the school or beyond your power to adequately punish. To meet these the authority of the school should be invoked, either by reporting them to the head, or at any rate by entering them in the school



punishment-book with heavy penalties attached. They are matters of which both the head and other masters ought to be informed. If a boy has simply made a great mistake and is filled with remorse, it may be right to avoid publicity, but no misguided kindness or mistaken sense of shame should keep an assistant master from letting the head master know of occurrences, acquaintance with which is essential to enable him to fairly judge of the characters of the boys.

In many schools the right to cane is reserved to the head master. Where this is the case a master will naturally send to the head the boys he would otherwise have caned himself. Do not be afraid that you will be suspected of weakness in so doing; it is not the master who knows how to strike that is the weak spot in the school.

*Punishments should be public.*—Two points, in conclusion, call for special mention. There is first the need of publicity. All punishments should be recorded. It is only fair to the boy that he should not be punished in a corner, but that the amount of his punishment, and the reason it was given, should be known at any rate to the head. Moreover, the fact that a master is bound to record all the punishments he gives acts as a salutary check upon any tendency he may have to punish overmuch. And again, a very important point, such a record enables the form master or head master to

see whether any individual boy is getting so many punishments from various masters that he is in danger of becoming hardened or discouraged. The proper co-ordination of the punishments given by different masters is a vital problem, and that some one man should have cognisance of them all is an essential condition of its solution. Serious punishments should be entered in a book accessible to all the staff. In the case of minor penalties it will probably be enough if they are brought to the knowledge of the head or form master, according to the system of the school.

*Parents and punishment.*—Secondly, there is the question of the parents. How far ought they to be informed of the punishments given to their boys? The answer to this question will vary with the circumstances, but, speaking generally, it is better not to give official notice of the infliction of ordinary school punishments. Penalties for moral offences are a different matter, and it cannot be too strongly urged that the co-operation of the parents is essential in any efforts to reform a boy. Still, even in the case of some serious wrongdoing, an informal letter, or, better, a friendly talk, will often be found more effective than a regular system of reports. Such a system is apt to give the boy the impression that he is being unfairly dealt with, if in addition to punishment at school he is also involved in trouble at home.

## CHAPTER XV

### THE REFORMATION OF THE CULPRIT

THE importance of punishment as a moralizing agency, and also its liability to abuse, have led us to treat its principles and methods at some length ; but, after all, it is mainly negative in its effects : it can to some extent prevent offences ; it can only indirectly incite to virtue.

*Punishment by itself not enough.*—If you put your trust in punishment alone, you will attain one of three unsatisfactory results, which may unfortunately be seen in too many schools and forms.

Some boys will simply become hardened. I heard of a school at which a mistake in Latin Grammar was instantly punished with the cane ; but the result was not to make the boys learn their grammar well : they hated the lesson, and learned it badly. Keep a boy in for three or four afternoons in succession, and detentions cease to have any appreciable effect.

Other boys will grow underhand. Their evil propensities will not be eradicated, but will be

indulged in secret instead of openly. Especially will this be the case with boys who have a natural tendency to secretiveness, shown often by a hang-dog look and apologetic manner. Such characters need the most careful handling, and a severe course of punishment only increases their tendency to deceit.

Other boys again will be thoroughly disheartened. They think they cannot keep free from punishments, and so they give up trying. For them too, continual punishment will only be a bar to any progress or reform.

These evil results will be avoided only if you get the boys to understand that they are punished, not because it is the system or because you cannot manage them by other means, but because you are really trying to help them to improve. Clearly, therefore, you will use your best endeavours to impress this upon their minds, by taking the fullest possible advantage of other means of influence more directly reformatory than punishment can ever be.

*Watch the effects.*—In the first place, when you have given a punishment you will not think that the incident is at an end, but will carefully watch the effects. If you see any tendency to repeat the offence, you will at once have recourse to sterner measures. It is a great mistake to treat a second act—e.g. of disorder—as if it were merely a repeti-

tion of the first: it is really different in kind, because it evinces a lack of the will to obey. Moreover, it is a distinct step in the formation of a habit of disorder, which must be stopped at once at almost any cost. If, on the other hand, there is any sign of a desire to improve, you must be ready to welcome it, either by some public mark of approbation or by some more private appreciative word or look. You will remember that it is not easy for a boy to turn over a new leaf all at once, and that if he has a wish to do so he will greatly need encouragement. Tell him that his work is not so bad, or make some kindly reference to your expectations from him in the future, and he may brighten up and gird his loins for further effort. It has been truly said that boys, like matches, want rubbing gently, and in dealing with a boy who has been punished and has felt his punishment gentleness is specially important. You will need all your tact and watchfulness if you are not to quench the smoking flax. To treat a culprit as if you expected him to offend again is an unpardonable error: nothing could more directly tend to destroy any desire he may feel to improve.

*Appeal to a counteracting motive.*—Again, it is sometimes possible to help a boy to overcome a weakness by appealing to a counteracting motive. If he is naturally dull or lazy, try to think of some special inducement in order to get him into

working habits ; offer him some honorary reward, or appeal to the spirit of rivalry : it is worth while taking trouble to discover to what motive you can effectively appeal. If he is untidy in his writing, make him begin a new book, and do half the exercises with the chance of getting special marks for tidiness. If you can induce him to take a pride in keeping even one book tidy, you will have initiated a reform.

*Or to some interest.*—Sometimes the great point is to rouse a boy from a state of mental and moral lethargy. It may be possible to get him to take an interest in some hobby outside his work—natural history, model engineering, photography, even stamp-collecting, may be of service in this way. Or the boy may have intellectual capacities lying dormant ; he may possess information on some out-of-the-way subject, and only needs recognition as the form authority upon it to develop the keenness of an expert. A boy of my acquaintance, noted for his idleness in school, possessed a knowledge of the statistics of the European fleets that was positively uncanny. Another boy, generally looked upon as a dunce, had a curious taste for antiquarian research, and would have been only too delighted to spend his leisure in digging for bones or other ancient objects. If you discover any such inchoate interest in a boy you will be able probably to use

it as a stimulus to his whole mental life. What we so often do is to neglect it, or even to treat it as an obstruction to the orthodox school work which alone falls within our purview, to the great detriment of any tendency to originality in our boys. Again, if a boy has formed any plans for his future life, it is often possible to get him to take a lively interest in subjects likely to be directly useful to him, and this interest should not be treated as vulgarly utilitarian, but should be widened to the greatest possible extent.

*Develop self-respect.*—But the most effective of all methods is to raise a boy's self-respect. This will probably be done without your aid if he is good at games, and if he can get into the eleven, or gain some other position of dignity in the school. I have known an unsatisfactory boy much altered by being made a non-commissioned officer in the cadet corps. But though such distinctions as these do not fall to the lot of all, it is very often possible to give a boy some little thing to do in connection with the form or with the school which will help him to feel that he has a definite place in the world, and in which he will take an unfeigned interest. Nearly all boys are, or may be, good at something, and this talent can be made to serve as a lever by which to lift them out of their rut.

*Be ready to help.*—These are merely hints as to

some of the ways in which a master may, if he takes the trouble, help on the boy's reform. But the root of the matter does not lie in the particular devices you may adopt—these you will invent to suit the circumstances of the case—but in your attitude of unobtrusive sympathy. If a boy knows that you are trying to be decent to him, he will nearly always make some effort to respond, and effort is the one thing needful.

*Look at the case all round.*—The physical side of the problem has been alluded to elsewhere. Here I would simply urge that in dealing with a difficult boy it is essential to take into consideration all the circumstances of the case—age, physical condition, home surroundings, companions, and past history. Only by so doing shall we be able to form a judgment of any value as to the course of treatment to adopt.



## CHAPTER XVI

### UNTRUTHFULNESS AND SWEARING

#### *Other types of offences*

SO far we have spoken mainly of the prevention or the cure of offences such as are committed in the course of ordinary life in school. It is with these offences that a master will primarily have to deal, and they therefore serve as a convenient type of wrong-doing of whatever kind. There are of course wrong actions, such as acts of disloyalty to the form or school, or such sins as private swearing, to which school punishments may not apply ; but the same general principles will guide us in our efforts to eradicate them as underlay our treatment of ordinary school offences. In fact, the distinction between the two classes of offences cannot be definitely drawn.<sup>1</sup>

<sup>1</sup> It is an error to put offences against school order in a class by themselves, as involving little or no moral guilt. An offence committed in school must be judged by precisely the same canons as it would have been if it had been committed anywhere else. The traditional distinction is due partly to the perception of the fact that a boy may be very disorderly and mischievous without

*Untruthfulness.*—As an illustration of the wider application of the principles previously laid down, the treatment of untruthfulness may briefly be considered. The question is in itself one of some importance. Untruthfulness may vary from a slight tendency to prevarication, due to nervousness or anxiety, to deliberate and repeated falsehood. In its more venial forms it will hardly be an object of school punishment. In any case it is the moral attitude of the boy towards truth which we shall try to alter. We shall aim at his conversion from a faint-hearted time-server into a stalwart champion of the truth.

*Verbal reprobation.*—We shall in the first place treat the falsehood as the thing it is, viz. an act against the boy's own better knowledge, making him so far unworthy, not only of membership of the school, but of any society whatever. We shall not preach, but we shall speak as having confidence in the effect of what we say; a sudden change from an atmosphere of confidence to one of temporary mistrust will not leave the boy indifferent in his heart, however outwardly callous he may be.

But simple denunciation will not be enough being guilty of anything that can rightly be called a sin, and partly to the fact that school offences are appropriately met by special forms of punishment. As a matter of fact, all school offences are moral offences, and their treatment by punishment or otherwise ought to be a moral treatment.

and may be most unjust. We must try to discover the reason for the lie. Was it fear of punishment or disgrace? or did he do it for the sake of some advantage he hoped to gain? We must strike at the particular motive he had for lying; general moral observations are of little use. Again, we must be careful not to imply that the boy is an habitual liar. Our object is to reinforce his better self, and we shall not begin by denying its existence.

*Other punishments.*—But besides our verbal expressions of blame it may be necessary to mark our sense of the boy's untruthfulness by some definite sign, which shall at the same time make the repetition of the offence less likely. If the boy has told you that he was not talking when you know he was, give him a seat elsewhere, perhaps by himself; if he has copied the answer to a sum, deprive him for a time of the use of the answers in his book; if he has given up the wrong marks, let another boy keep his marks for him. This will probably be in addition to some more striking punishment at the time. Only the greatest care must be taken that the boy is not too much disheartened, and the penalties should never be long continued.

*Prevention of untruthfulness.*—For the prevention of untruthfulness we shall depend mainly upon the traditions of the form. If a boy feels

that the public opinion of the form regards all lying as a disgrace, and truth-speaking under difficulties as worthy of admiration, he will be preserved from many temptations to untruth. In the same way much can be done by the master's conscientiousness and forethought. There must be no avoidable temptation to dishonesty in the methods of giving marks and punishments. It must be made as certain as it can be that any lie will be discovered, and no questionable excuse must be allowed to pass without investigation. It is, however, most important that a master should never tempt a boy to lie by his tone or questions when asking for an explanation of some dubious point. If the boy gets the impression that the master has prejudged the case, and that no statement he can make will alter the sentence to be passed, he will be strongly tempted to prevaricate. It has been truly said that a boy's lies are often acts of manslaughter of truth, and a fierce manner may easily frighten a boy into a falsehood, or an abrupt question surprise him into one.

*Owning up.*—In some forms it is difficult to get offenders to own up. This is a question which is worthy of the most serious attention. All possible methods will be used for rendering prompt confession habitual: exhortation, enlisting the assistance of the better boys, making

confession easier by giving opportunities for it in private, by avoidance of intimidation, and perhaps by treating confession as in some cases sufficient without further punishment. As a last resort the whole form may have to suffer for the cowardice of the individual.

*Marking exercises.*—In any form above the lowest it should be possible for the boys to mark some of their exercises themselves, but in such cases it is only fair that the master should make a practice of checking the results. Apart from points, such as writing, or the methods used, which only a master can rightly mark, there is always the possibility of carelessness, as well as of dishonesty, against which we have to guard.

*Homework.*—The question of help in homework is occasionally somewhat complicated. May a boy get help in his translation and not in his written work, or where do you draw the line? It should be laid down with the utmost clearness what is allowable and what is not. If the homework is either too difficult or too much, the boys are being tempted to dishonesty.

Besides untruthfulness, two other evil habits call for a few words of comment, more particularly as often lying almost wholly outside the master's official cognizance.

*Swearing.*—The first of these is swearing. Of course, if a boy should so far forget himself as to

utter an improper word in school, you will at once report the matter to the head ; but as a rule the boy who swears will carefully keep the habit from your knowledge. Supposing, however, that you have reason to believe that some swearing goes on in the form, you will try to stop it by, in the first place, getting the boys to regard the use of certain words as simply bad form. You will remember that boys swear as a rule merely from a feeble-minded notion that it is a manly thing to do, and hence will very likely drop the habit if they are told to do so by the leading members of the form. If a straightforward talk without any artificial exaggeration of the wickedness of expletives does not have the desired effect, try to get the bigger boys to make swearing a dangerous amusement.

Should you chance on the football field or elsewhere to overhear a word evidently not intended for your ears, the best course, as a rule, is to mention the fact to the boy in private, simply saying that you by accident heard a word, the use of which was no doubt due to the excitement of the moment. On the other hand, habitual swearing during games is a most serious matter, and should be energetically dealt with by the proper authorities.

*Unclean talk.*—More serious than ordinary swearing is the habit of unclean talk. A boy may tell a bawdy story without being of an unclean

mind; but once he has allowed his thoughts to run upon such subjects, he will be sorely tempted to think of them in an improper way. Such talk you will try to stop in the same way as you would stop boys swearing, but the greatest safeguard against it is the existence of a thoroughly healthy atmosphere in the form. Let the boys have plenty to think and talk about, plenty of exercise, plenty of games, and the temptation to indulge in dirty talk will be felt by few. Try to help the bulk of the boys so to fill their minds with wholesome interest and ambitions that they will turn from it with disgust. Should you really have cause to suspect any individual of being truly of an impure mind, it may be beyond your power to alter him, and you can only speak to the head master, and press for his removal from the school. In less hopeless cases a serious talk may be of use; if you can remove some of the glamour of the mystery which is often the source of the interest in these matters for boys who are not really vicious, that is sometimes a point gained. But speaking generally, you will do better by striving to divert the boy's thoughts into a healthy channel. For a boy to keep himself fit in body and mind is the best cure for morbid curiosity.

CHAPTER XVII  
ON SOME BLACK SHEEP

*Incurables*

SO far we have habitually spoken of boys as if it was possible for a master who is in earnest to help them to become, in a greater or less degree, decent members of the school. That this can really be done in all save very exceptional cases, is proved by the success which the best school-masters have actually attained. Most of us, however, have occasionally met with boys upon whom our most strenuous efforts seem absolutely wasted, perhaps because they suffered from some moral incapacity which it seemed impossible to remove.

*Have patience.*—Even in such cases we must not, however, be too ready to despair. Some boys are so reserved that it is very difficult to discover what their feelings really are. Or a sense of shame may make them disdain to change their ways until, perhaps, some circumstance alters the situation, and to our surprise we suddenly find them doing better. Or again, they may be



so stolid that it takes weeks, or even months, before any impression can be made. A master told me how, time after time, he had talked seriously to a boy, apparently without effect, until one day, to his astonishment, the boy broke down and began to cry, after which the fight was won.

*Violent boys.*—Roughly speaking, all violent and headstrong boys can be influenced by care and patience. If a master fails with them it is probably due to some mistake in method. Hence, if you find that you are unsuccessful with such a boy, try to discover what is the barrier between you ; consult any colleague who seems to get on better ; find out all you can about the boy's peculiarities, and in particular whether he has not some better side to which it may be possible to appeal. Very likely he may hate you, and be at no pains to dissemble his dislike. Unless he outrages school order, appear not to notice that anything is wrong ; be scrupulously fair to him, and if you get the chance of giving him a little help without patronage or ostentation, do not lose the opportunity. On the other hand, any sign of weakness will be fatal. You must compel his respect against his inclination, and your cause is lost if he has any excuse for thinking that he has the right to treat you with contempt. Strength and patience are your two sheet-anchors.

*Weak boys.*—Less hopeful is the case of a boy

who suffers from some moral weakness or incapacity. A boy, for instance, may seem to have no sense of honour; he may be too skilful to render himself liable to punishment for any gross breach of trust, and yet you feel all the time that if he can safely take any mean advantage he will do so. Or he may seem to be absolutely devoid of public spirit, so wrapped up in himself that he will do nothing for his school or form. Or, again, he may appear low-minded, with no power of appreciating anything that is not coarse or vulgar; in extreme cases his tastes may seem to be almost entirely for what is vicious. Or he may be so slack and with so little strength of character as to appear incapable of any effort.

What is to be done with boys like these? I can only reiterate the counsel already given; try to make them physically fit; try to discover some redeeming feature or elevating interest; do all that is possible to arouse their self-respect. It will very likely be heartbreaking work, but if you can effect even a slight improvement your labour will not have been in vain.

Sometimes, however, a complete change of surroundings is the only hope. The boy from a vulgar home must be sent away to school, or a boy who has got into a hopeless state at one school may possibly do better with a fresh start at another, or should be put into some office where

he will be made to work. There is a type of boy who ought not to stay too long at school and who can be brought to a better mind only when he comes to battle with the world outside.

Expulsion from school, the last and sorrowful resource, becomes imperative if the boy's presence is not only useless to himself, but mischievous to others. These unsatisfactory boys vary very much in the extent of their bad influence upon others; one may be in himself as undesirable as is another, and yet from faults of temper or lack of social qualities have not a quarter of his influence. The decision in such serious cases will, however, hardly rest with the assistant master.

## CHAPTER XVIII

### EPILOGUE

#### THE MASTER BY HIMSELF

HAVING spoken of the various qualities which should characterize a master in his dealings with his boys, I would add a few words of advice to my younger colleagues regarding their private life behind the scenes.

*Keep fresh.*—The first point I would urge is the importance of keeping fit not less in body than in mind. The jaded master can never teach his best. Hence the necessity of taking plenty of regular exercise; if possible, of playing some game for the sake of playing it. For the same reason, always try to get a thorough change of scene and thoughts during, at any rate, part of your holidays. Keep your mind fresh by never giving up your reading; do not let correction and preparation absorb all your evenings. No master should be without some subject in which he is interested, and in which he keeps himself acquainted with the progress of research. Again, do not think it waste of time to spend

occasional hours in talking of the larger world outside your school. A weekly game of whist or bridge, or periodic visit to the theatre, will make your teaching all the better on the morrow.

*Work hard.*—But when you have done all that in you lies to maintain your physical and mental vigour, you must work hard. No master can really influence boys who does not give them of his best. Hard work will generally result in keenness; but if you feel the daily round begins to drag, and that you are tempted to hurry through your exercises or neglect the preparation of your lessons, you must rouse yourself to take a livelier interest in your boys, or try some change of method in your teaching or some experiment in discipline. The reading of some stimulating book on education (such as Quick's "Educational Reformers" or James' "Talks to Teachers") may pour fresh oil into your lamp. An interest in the theory of teaching, and especially in the evolution of new methods, is a valuable safeguard against deadness.

*Colleagues.*—Another point which will bear emphasizing is the necessity of cordial co-operation between members of the staff. We all know that for a few men to live so much together as do the masters at one school involves innumerable opportunities for friction. Common sense and a cheery willingness to look on the best side of

things will do much to grease the wheels, and the observance of the minor courtesies of life will go further than one might think to keep things pleasant.

*Loyalty to the school.*—But the great bond of union should be a common loyalty to the purpose and even to the methods of the school. Hence follows the duty in unessential points of self-suppression. You may not approve of working for examinations and yet have to prepare your form for the Cambridge Local; or you may be bent on fostering an intellectual tone and all your colleagues read the "Sportsman." In such cases one would say, Be as independent as you can consistently with being absolutely loyal to the school. Never let your boys suspect that you question the wisdom of the head or the methods of any other master. In any decent school you will find that there is much good work to be done, and you will remember that, after all, this is a world of second bests. On the other hand, that does not mean that you will refrain from trying to alter what you think is wrong. See if your head master will listen to you; try to convert your colleagues. Probably you will find that there is something to be said on the other side. But should you, after a lengthy period of trial, really feel yourself in opposition to the spirit of the school, it will perhaps be better for you by

degrees to find a more congenial sphere elsewhere.

*Good courage.*—Lastly, I would say, don't be disheartened. Especially at first some things are sure to go awry. Progress may be slow, or there may seem to be no progress made at all. But one thing is certain—the harder you try, the greater is bound to be your reward, both in the increase of your own skill and wisdom and in the growth of your unconscious influence over your boys. Amid the stress of little worries we are all apt to lose sight of the great realities of life, and have need at times to go along unto the mountain to see the meaning of our work. Yet it is only faith in these realities which will enable us to keep up heart in spite of doubts and difficulties—the fruit it may be of our own and others' blindness. But after all, to quote the words of Emerson, "There is no chance, and no anarchy, in the universe. All is system and gradation. Every god is sitting there in his sphere. The young mortal enters the hall of the firmament; there is he alone with them alone, they pouring on him benedictions and gifts, and beckoning him up to their thrones. On the instant and incessantly, fall snowstorms and illusions. He fancies himself in a vast crowd which sways this way and that, and whose movement and doings he must obey: he fancies himself poor, orphaned, insignificant. . . . Every

moment, new changes and new showers of deceptions to baffle and distract him. And when, by-and-by, for an instant, the air clears, and the cloud lifts a little, there are the gods still sitting around him on their thrones—they alone with him alone.”



## A SHELF OF BOOKS

The following brief list of English books makes no pretence to being a bibliography of the subject. It simply gives the names of some of the standard works which every master should possess and read, together with a few recent books which give a convenient summary of the present state of our knowledge of the subjects dealt with in the preceding pages:—

### ON THE THEORY OF EDUCATION

LAURIE : "Institutes of Education," 2nd Ed. (Thin).

HERBERT SPENCER : "Education."

HERBART'S "Science of Education," trans. by Felkin.

REIN : "Outlines of Pedagogics."

All important presentations of the subject from different points of view.

RAYMONT : "Principles of Education" (Longmans, 1904). A convenient summary.

W. JAMES : "Talks to Teachers on Psychology" (Longmans, 1903). A suggestive treatment of certain important points.

QUICK : "Essays on Educational Reformers" (Longmans, 3s. 6d.). Very readable essays on great teachers.

### ON FORM MANAGEMENT AND TEACHING

FITCH: "Lectures on Teaching" (Camb. Univ. Press, 5s.). A standard book on the teaching of elementary subjects.

BARNETT: "Teaching and Organisation" (Longmans, 6s. 6d.). Essays on the teaching of various subjects by different writers. Sidgwick on Form Management specially good.

SIDGWICK: "On Stimulus." An excellent lecture—unfortunately out of print.

THRING: "Theory and Practice of Teaching" (Camb. Univ. Press, 4s. 6d.). Unsystematic, but very suggestive.

LOUDON: "Principles and Practice of Teaching and Class Management" (Holden). Intended for primary schools, but useful.

FINDLEY: "Principles of Class Teaching" (Macmillan, 5s.). Deals largely with questions of curriculum, and the general theory of teaching.

Suggestive articles often appear in the following monthlies:—

"The School World."

"The Journal of Education."

"School."

### ON THE CHARACTERISTICS OF BOY LIFE

STANLEY HALL: "Adolescence," 2 vols. (Appleton, 1904). An epoch-making work.

KIRKPATRICK: "Fundamentals of Child Study" (Macmillan, 1904). A convenient summary.

A large amount of information on special points will be found in the books by Sully and Earl Barnes, and in the "Paidologist," the organ of the British Child Study Association.

### ON QUESTIONS OF HEALTH

DUKES : "Health at School" (Rivington).

WARNER : "The Study of Children" (Macmillan).

### ON THE MASTER'S PERSONAL LIFE AND RELATIONS

SKRINE : "Pastor Agnorum" (Longmans, 1902).

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